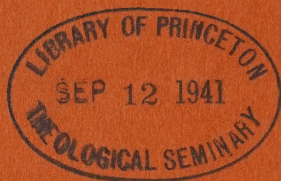


Editor's Quest


A MEMOIR OF
FREDERIC COOK MOREHOUSE

BY
W. BERTRAND STEFENS



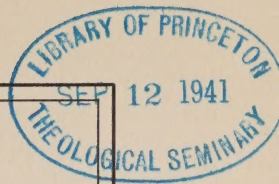
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Editor's quest

Editor's Quest



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Editor's Quest

A MEMOIR OF
FREDERIC COOK MOREHOUSE

BY
W. BERTRAND STEVENS
Bishop of Los Angeles
With Foreword by
CLIFFORD P. MOREHOUSE

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NEW YORK

1940

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FOREWORD

THE EDITOR of a periodical, religious or secular, necessarily deals week by week with current events. Thus his literary output, even though voluminous, is apt to be transient unless he or someone else makes the effort to weave it into something of permanent value and preserve it in book form.

For thirty-two years my father regularly wrote from one to three or more editorials a week. Many of these necessarily dealt with matters of passing interest in the Church, and so were of transient interest only. Others were of permanent value, either because of the continuing nature of the subject with which they dealt or because of the underlying philosophy that they embodied.

Ever since my father died in 1932 I have felt that someone ought to gather together that which was best and most enduring of his life and work, to present them in book form, both as a permanent record and as a beacon and encouragement to others who might follow in his footsteps. It was at first my hope to write his biography myself but I soon found that I could not do so, for I was too close to him to write objectively. A son cannot present a fair picture of the father whom he has loved and admired and whose

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example is ever before him as a goal to be approached in his own life.

Therefore, despite urging from many sources, I never got beyond the stage of gathering together such source material as was available for a biography of Frederic Cook Morehouse.

When, therefore, Bishop Stevens of Los Angeles offered to write such a biography, the opportunity seemed a heaven-sent one. Bishop Stevens knew, admired, and loved my father; but he did not know him so well nor admire him so blindly that he could not view his life objectively and record it candidly.

Moreover, I know no one who so well combines critical judgment, literary ability, and a winsome method of presentation as Bishop Stevens. I was delighted, therefore, to place the source material in his hands and leave him to make such selection and evaluation as might seem right to him. I knew that it would not be an easy task, for my father left no diary or autobiographical notes. He had no Boswell during his lifetime, and it probably never occurred to him that anyone would want to preserve and record the story of his life. His biographer has, therefore, had to glean what he could from the editorials and other published works of his subject and from the reminiscences of his family and friends.

Out of this rather sketchy material Bishop Stevens has woven a record of the life and work of a layman who literally devoted his whole life to the Church

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and counted it well spent in that cause. He was a firm believer in the priesthood of the laity and in the ministry of the pen. If this biographical sketch should, in the providence of God, inspire any other Christian soul to be more faithful in his lay priesthood or to follow the precarious pathway of his journalistic ministry, it will have more than served its purpose.

The author has fittingly entitled this book *Editor's Quest*. It is not the record of an adventurous life, but is the simple, straightforward story of one who sought first the Kingdom of God, secure in our Lord's promise that all other things would be added to him who was faithful to that quest. As in the case of all others who have taken our Lord's promises literally, he found that the King to whom he swore allegiance was One who meant every word that He said and whose rewards are such as pass men's understanding.

CLIFFORD P. MOREHOUSE

November 19, 1940.

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INTRODUCTION

A MAN who has lost his baggage on the eve of his departure for Europe may be forgiven a certain degree of distraction. Frederic Cook Morehouse was in that position when I first met him a good many years ago. We were together in the old Hotel Breslin on Broadway at 29th Street in New York City. His luggage had been put on the wrong boat, and he was obliged to hunt around among the small shops in that part of New York for a temporary wardrobe to get him across the ocean. I was a young man in business, and the kindliness and concentration which, even in his anxiety, he showed toward me captured my imagination.

I wondered what manner of man this was. Later observation of him in the General Convention of the Episcopal Church and the study of his editorials in *The Living Church* increased my curiosity. Closer acquaintance revealed him as a prodigiously industrious man to whom his Church and its affairs were almost a passion, a layman who took his position in the Church as a sacred responsibility, and a journalist who could be at once a tireless crusader and an unbiased purveyor of Church news. Crusader though he was, he was enough of a philosopher to tolerate and even to enjoy

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a contradiction between the faith, as he understood it, and the current expression of it in the Church of which he was a part.

This interesting life began in Milwaukee on March 19, 1868, in the year that inaugurated what one of the local histories of Wisconsin calls "the eleventh administration," the beginning of George Fairchild's second term as governor, a time when the state had had a period of unusual development. It boasted that it had two hundred and ninety-two breweries and ten distilleries, and that Milwaukee alone could produce over a hundred thousand barrels of beer a year and more than twenty thousand barrels of distilled spirits. Important railroad charters were being granted, and the lumber industry was colossal.

The year of his birth, 1868, marked the beginning of an interesting ecclesiastical controversy in which Wisconsin was the storm center. Dr. James de Koven, the head of Racine College at Racine, Wisconsin, made his first appearance at the General Convention of that year. For three years following there was violent discussion over what was called "ritualism." Dr. de Koven was the acknowledged leader of the "ritualists," and the misunderstanding and lack of sympathy which followed him throughout his whole career was a source of never-ending interest to Morehouse. Later, in 1892, he published a book, *Some American Churchmen*, in which he told interestingly

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and painstakingly of nine other Church leaders; but of Dr. de Koven he wrote with an abandonment of enthusiasm and devotion that made the de Koven article more than a third of the book.

In a sense, therefore, Morehouse was born into an environment and period that was socially and ecclesiastically on the defensive. This may explain something of the crusading spirit that motivated him.

What was he seeking? One can answer without hesitation—the Kingdom of God. But for him it was not to be found in vague piety and benevolence, but in what he understood to be the Catholic religion made real and effective in and through Anglicanism. He was an apostle of unity from early days. Occasionally he took the most uncompromising positions, but in whatever he said or did there seemed to shine through a deep-seated devotion to the Anglican communion. One feels that wherever fancy or conviction might have tempted him to go, Anglicanism, with its frank inconsistencies of practice and its magnificent compromises, was always his spiritual home.

Few men have left as large a literary legacy as has he. Probably in his long career his editorial leaders aggregated over two thousand in number, and his articles, addresses, and pamphlets are voluminous; though his books were few, and he left no diaries or personal reminiscences. Obviously it is impossible to do justice even to a small part of all this material.

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I have, therefore, chosen to speak of such matters and quote from such of his writings as seem best to illustrate his point of view and to indicate the course of modern Church life as he sought to interpret it.

W. BERTRAND STEVENS

Editor's Quest

Chapter I

THE BEGINNINGS

THE MOREHOUSE ancestors migrated from England at an early date. No one knows why they left, but after Clifford Morehouse, Frederic's son, had visited the deserted spot in Yorkshire that seemed to be the ancestral village, he concluded that whatever the reason it was a happy escape for them.

The first of the family to appear in this country was Thomas Morehouse, who was born in England about 1612 and was in the New England colony as early as 1640 at least, for in that year his name appears as a landowner of Wethersfield, Connecticut. Among his many descendants was Andrew Morehouse, the pioneer of the family, who moved to Fremont, Ohio, and later to Milwaukee. Unlike his forefathers, who were farmers, he became a commission merchant and brought up his son, Linden, in that profession.

"A rather blustering old gentleman who had little use for religion of any kind," Frederic Morehouse described his grandfather, Andrew.

Andrew's son, Linden Husted Morehouse, brought up outside the Church, apparently was not interested in it until he came to know Lydia, the daughter of the Rev. Alanson Phelps, a graduate of

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The Virginia Theological Seminary and rector of the church in Lower Sandusky (Fremont), Ohio. His marriage to Miss Phelps followed; with it Linden entered the Church and brought to it all the pent-up enthusiasm of the convert. His wife, a pious Churchwoman, continued loyal throughout her life to the simple ways and traditions of her father, but Linden was more inclined to sacramental and ceremonial emphases, and early became active in the affairs of All Saints' Church in Milwaukee.

About this time Bishop William Armitage, who had been consecrated in 1866 and had succeeded Jackson Kemper as Bishop of Wisconsin in 1870, was taking steps which resulted in the foundation of the Cathedral in Milwaukee, combining several small city missions as the nucleus of the work. Into that movement Linden Morehouse threw himself with the ardor of his youthful enthusiasm. He became superintendent of the Sunday School of All Saints' Church, the Pro-Cathedral; and in 1870, sensing the need of Churchly literature for introduction into the Sunday School, established *The Young Churchman*, a periodical for children, at his own expense and for his own local work. That was the beginning of his connection with the publication of literature for the Church. Gradually other schools heard of the paper and asked to be permitted to buy copies for use in their own churches.



Linden Husted Morehouse

THE BEGINNINGS

The first issue of *The Young Churchman*, as would be inevitable, contains much matter that is purely local. The names of the officers of All Saints' Church stand at the head of one of the columns, with the Rt. Rev. William E. Armitage as rector, and Linden H. Morehouse as one of the vestrymen. *The Young Churchman* is described as "published monthly by the Sunday School of All Saints' Church and distributed the first Sunday in each month."

The first article published in this magazine is entitled "Have Boys Souls?" Not for several years were there illustrations, except that a series of woodcut initials three inches high brightened the pages. The first large picture printed, several years later, was an illustration of the vested choir at Westminster Abbey—the publication of which was deemed an audacious venture in "ritualism."

By 1877 Linden Morehouse established *The Shepherd's Arms*, for small children, and the editor found his spare time occupied in preparing his publications. Once a month, and later once a week, the dining room table at the Morehouse home received the pile of printed papers, which were counted, addressed, and mailed by all the members of the family. It was probably about 1880 that the dining-room table as paraphernalia of the mailing room was outgrown, and a rear end of the commission house was partitioned off for the periodicals. By 1884 even this makeshift was inadequate, and *The Young Churchman* Com-

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pany was formed and incorporated. A small store was secured and opened with a very small stock of Church books that were offered for sale. The initial effort of the young company was the publication of a few pamphlets; the first real book turned out was Dr. Arthur Wilde Little's *Reasons for Being a Churchman*. This became a classic in the Church, running through many editions and remaining in print until about 1935.

Linden and Lydia Morehouse had six children: Elizabeth Phelps, Frederic Cook, Jane Lavinia, Mary Louise, Howard Lord, and William Armitage. William's son, Linden Husted Morehouse, 2nd, is now president of Morehouse-Gorham Co.

The subject of our observation, Frederic Cook Morehouse, was born in 1868. In his early days he was not very strong, and was unable to participate in sports to any appreciable extent. More than that, he was not temperamentally suited to such things, being more interested in reading and intellectual pursuits. His father's activities in the publication of the Church books must have interested him more and more each day of his life. The nights around the dining room table afforded him many hours of diversion.

All of Linden Morehouse's children went to the Cathedral School, conducted at All Saints' Cathedral during the time of Dean Erastus Spalding. There, in an ungraded school consisting of two large rooms, one for the boys and one for the girls, pious women,



A Morehouse Family Dinner, January 1, 1903

THE BEGINNINGS

untrained though they were for teaching, taught as a piece of Church service. There was a chapel service every morning, and Dean Spalding, not believing in dancing or similar activities, conducted the school along very strict lines.

At the age of six or seven, young Frederic became the unwitting source of a popular family joke. His father took him to see the courthouse, a rather ornate structure which impressed the boy's childish imagination to such an extent that he whispered to the elder Morehouse, "May I cough?"

Fred sang in the choir, though not possessed of much of a voice. His popularity with his classmates was apparent in the leadership he was able to take in all their intellectual and literary activities. The work of his mother in writing plays for the children, in which he took a prominent part, always made him a source of interesting pleasures and a much sought after friend.

Upon finishing his studies at the Cathedral School, young Morehouse went to Milwaukee High School. There he made a good record until trouble with his eyes caused him to drop out in his second year, and his formal education was abruptly ended. Thereafter he worked with his father, and at the age of seventeen became the editor of *The Living Church Quarterly*, a reference book of the Episcopal Church, which preceded *The Living Church Annual*.

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His father's especial interest in Fred gave him a liberal education which ill health had denied him. Travel to New York with his father on business connected with the publishing company brought the young editor into contact with such publishers as Edwin S. Gorham, Dr. William Walter Smith, and others. Thus was kindled in the boy the spark of enthusiasm which spread into a most brilliant flame.

When Dean Spalding, old and not in the best of health, sought a milder climate in which to pass his declining days and accepted a call to be rector of St. James' Church, Eufala, Alabama, Fred felt the loss of a friend whom he admired greatly. But even this dark spot in Fred's life had a silver lining, for a year later Fred visited his old friend in Alabama and there met Lilius Evalina Macon, one of Dr. Spalding's parishioners, who was destined to become his wife.

Miss Macon was born in Eufala, Alabama, on March 14, 1868. Her father, Junius Montgomery Macon, came from an old Southern family that had its origin in Virginia, where the pew of its founder, Gideon Macon, is preserved in the old Bruton Parish church at Williamsburg. Junius Macon was well educated and was for some years editor and proprietor of the *Eufala Daily Times*. The Civil War found him a captain in the Confederate Army on the staff of his uncle, Major General Clayton, in civilian life president of the University of Alabama. On April 9, 1865, Captain Macon, on leave of absence from the army,

THE BEGINNINGS

married Sarah Clifford Pope, daughter of a distinguished Southern family. This was, by an unhappy coincidence, the very day of Lee's surrender.

The death of her parents while she was very young placed Lilius and her sister, Sarah Clifford, two years younger, under the care of her grandmother, Mrs. Cullen Jackson Pope, who sent the girls to "Union Female College"—an institution which, despite its pretentious name, was a typical "finishing school" of those days.

Upon graduation Lilius was anxious to go into business of some kind. Despite her grandmother's thought that the only proper thing for a young Southern lady to do was to teach school, she did not feel that she was equipped to be a teacher, and flatly refused to become one. Shortly thereafter she left home to become a telegraph operator. Such a thing was so unheard of in those days for a young lady of "good family" that it was almost scandalous.

Grandmother Pope was a competent person, who, according to tradition, practically ran the parish and the whole town; and when Fred became engaged to Lilius she got around the difficulty some of the good town folks of Eufala saw in a Yankee marrying a Southern girl, particularly the daughter of a Confederate soldier, by pointing out that he was not actually a "damn Yankee" but a Western man and a good Churchman as well.

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On June 24, 1891, Fred and Lilius were married at St. James' Church, Eufala. Fred's brother Howard, a student at the University of the South in Sewanee, Tennessee, acted as best man. The wedding service was almost unique in the South of its day, for it took place at high noon (with the temperature well over 100°) and included a nuptial celebration of the Holy Eucharist. Dr. Spalding, who had been the mutual friend through whom the youthful couple met, officiated. Wyatt Brown, who many years later became Bishop of Harrisburg, Pa., was present and recalls the wedding as "unusual for the time and place, in that all the participants were completely sober"! After a honeymoon spent at Lookout Mountain, the young couple continued on to Milwaukee.

Elizabeth and Jane Morehouse well recall their first meeting with their new sister-in-law. It was a chilly afternoon in July and the bride felt the coolness of the far northern city of Milwaukee. She was among entirely strange people, never having met any of her husband's family with the exception of Howard, and never having been more than a few miles from her Alabama home. Shy and troubled, she clung desperately to her husband, and it was some time before the rest of the members of the family could really get acquainted with her.

The death of their first-born, baptized Clifford Macon, three days after his birth on September 21, 1892, was a severe blow to the Morehouses. In 1894

THE BEGINNINGS

their second child, Liliás Pope Morehouse, was born. Educated at Kemper Hall and Milwaukee-Downer College, she later married Robert Lynn Farrar of Nashville, Tennessee. Three children survived her at her death in 1929—Robert Lynn Farrar, Jr., Liliás Macon Farrar, and Jane Elizabeth Farrar.

In 1897 Howard Lord Morehouse, named after his uncle, was born. His death in 1928, the result of war injuries and gas, was one of the tragedies that tested the fine Christian spirit of the Morehouse family. He was survived by his widow, the former Margaret Blodgett of Milwaukee.

The last son, Clifford Phelps, was born in Milwaukee, April 18, 1904. He attended Milwaukee Normal Training School, Riverside High School, and Harvard College, being graduated with the class of 1925. On March 16, 1927, he married Ellen Louise Smith. He succeeded his father in 1932 as editor of *The Living Church*.

It was truly a happy family life that provided the home background from which Frederic Morehouse labored for four decades, becoming, as Bishop Herman Page described him, "one of the outstanding leaders in the Church of God, fearless, devoted, with a rare mind, very definite in his own point of view and yet sympathetic with those who disagreed with him."

Chapter II
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THE URGE to write came to Fred while he was still in his teens. He seems to have had a hand in writing for all the publications of the company even in his adolescent years.

For the silver wedding anniversary of his parents he wrote and published a ten-page poem. It was magnificently printed with a silver cover and a general impressiveness that was typical of the late nineteenth century. In verse more noteworthy for its filial piety than its poetry, it told a tale of minstrelsy:

Accompanied, alas! by none
Of those sweet instruments which added tone,
Expression, tone and harmony most sweet
To lyrics in the olden days.

The tale goes on until

Love triumphed; two were joined in one,
Love was thus triumphant, and the deed was done.

and then

Friends and all the relatives agree
Upon this happy anniversary,
That worthy is't to be by minstrel sung
To have a silver wedding while you're young.

Not very good poetry, perhaps, but a noble sentiment!

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It seemed a natural consequence of his interest in writing that when *The Church Eclectic* was acquired, Fred should be given primary responsibility in connection with it. *The Church Eclectic* was a magazine owned and edited by the Rev. W. T. Gibson of Utica, New York. In April, 1895, Dr. Gibson, then seventy-two years old, made the following announcement: "Directly after the issue of our March number we received an application from Milwaukee proposing a transfer to The Young Churchman Co. After a letter or two, the President of the company [Mr. Linden H. Morehouse] visited us for personal conference with the result that the same day [March 12th] we issued the following card:

"The proprietorship of *The Church Eclectic* has been transferred to The Young Churchman Co. of Milwaukee, the largest and best Church publishing company in the United States.' "

A few days later Dr. Gibson received a letter from Bishop Nicholson of Milwaukee which read, "I want to be the first to congratulate you that now, in feeling compelled to lay down your burden, and also your well-known labor of devoted care and love, you hand it over to men of such competency in all business matters, and men so widely known as loyal and enthusiastic Churchmen, as are my attached friends, the Messrs. Morehouse. They are men, furthermore, of very singular skill in this especial vocation of issuing good Church literature; and I question whether any Church publishing firm of this country has won a bet-

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ter repute or more deservedly so. . . . Let me assure you and all the old patrons of the magazine of a warm and affectionate welcome to this diocese; where such remarkable men as Breck, and Kemper, and Adams, and Armitage, and de Koven, and Welles, and Ashley, and Cole have so well and strongly planted, and where God has given their fearless labors such good and healthful increase. I mean by this, *The Church Eclectic* is but transplanted from the home of DeLancy and Hobart and Ayrault to most congenial soil, where the ecclesiastical atmosphere and the entire theological surroundings, from start to finish, have been those of the old solid Catholic theology of the Incarnation of the Eternal Son of God."

Thus was the way prepared for Fred Morehouse's first important venture into the editorial field. The size of the paper itself, a monthly, was six by nine and one-half inches. It had been ably edited by Dr. Gibson, who had had a large experience in Church journalism and was a man of considerable learning. It carried five or six leading articles with comments, editorials, "miscellany," and short news items. Many of the articles were from English sources.

To the task of maintaining and improving this little paper Morehouse gave himself with zest and enthusiasm. His salutatory in May, 1895, is a bit solemn and heavy:

"New hands take up the work. How, throughout life, is that continually occurring! A man's life covers

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but a brief span of history. His deeds are soon finished, and his work accomplished. Earth is a succession of changes. New men, new forces, succeed each other continuously. Change everywhere, Eternity is the lifetime of the Church. Yet the Church, too, shows continual changes on her surface. Old men continually give way to new men in the Church. Yet the new, where they are wise, point to the crown of grey heads who encircle them as the best, the ripest, fruit of the Church."

His June, 1895, editorial, written when he was 27 years old, was quaint. It is a resounding blast against the wearing of surplices or cottas, and cassocks by women in choirs.

"Our objection," he argued, "is solely to women appearing in the accustomed vestments of choristers. It is one of the fundamental principles of practical ethics that the sexes should not be attired alike. The principle is one so well known that it is universally recognized as contrary to common law, and in most civilized communities it is also a statutory offense for one sex to wear the habit of the other.

"Now the surplice or cotta, and cassock, are, by the usage of many centuries, male vestments. They have been peculiar to the clergy and to male choristers from the earliest Christian ages, if not longer. For them now to be assumed by women, is something 'new under the sun.' For a line of choristers, male and female, to enter a church vested alike, is to offend

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against the ethical instinct to which we have referred, and to violate the fundamental principle that the sexes shall be easily distinguishable by their dress."

His next argument is apparently a humorous one, though it is possible that he really regarded it as true to the logic of his viewpoint. "We fully believe, moreover, that any woman thus appearing in a public place, such as a church, particularly in company with those of the opposite sex, and vested alike, is liable to arrest and punishment by the same criminal law that forbids her appearing on the public street in coat and trousers, and for the same reason. And whether, as a matter of strict law, this would be so held or not, it is obvious that a most disagreeable scandal would occur if any disgruntled parishioner—and there are always such in every parish—should cause the arrest of any female chorister and compel her to defend herself in the criminal court, on the charge of masquerading in masculine dress—a charge that we believe would be fully sustained. For the protection of the women who are innocently placed in such a perilous position, we protest against vested mixed choirs.

"We do not wish to exclude girls or women from the choirs of the Church; but we do wish them to appear there as women, and not in the vestments assumed by men."

Until *The Living Church* was taken over by The Young Churchman Co. in 1900, Frederic Morehouse continued to edit *The Church Eclectic*. By present-

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day standards of religious journalism, this was rather a heavy and dull publication, but it was highly regarded in its day. He insisted in his advertisements that "Churchmen of intelligence and particularly the clergy should regularly read this magazine, presenting as it does each month, the carefully prepared thoughts of the best of our American Churchmen and clippings from the best of the English and foreign theological reviews." It was, in short, an early ecclesiastical prototype of the popular current periodical "digests."

In late 1895 there is a pensive note in his notices in which he describes the kind reception the paper had received, but complains that, unfortunately, "the new subscriptions have not been as large as hoped for." And still worse, "it is feared that the laity do not care for a magazine of so high a grade of theological expression, while the greater number of the clergy are compelled to economize in their daily expressions so that but a few feel able to subscribe." Truly the lot of the young editor was not a happy one, but the situation he describes is by no means unique in the profession of religious journalism.

But he carried on month by month, and during the next year or two had among his contributors such Church leaders as Bishop Doane of Albany, Dr. R. M. Benson, Dr. F. P. Davenport, Dr. Morgan Dix, Dr. Francis J. Hall, Dean Hoffman and Dr. Body of the General Theological Seminary, Dr. J. M. Clarke, Dr. J. Cullen Ayer, the Bishops of Springfield and

BOY EDITOR

Fond du Lac, the Nashotah faculty, Archdeacon Taylor of Springfield, Canon Howard B. St. George, the Rev. Edward Averill, Dr. A. W. Jenks, Dr. F. S. Jewell, and many others of the leading clergy. Later Bishop Webb, then a professor at Nashotah, and Bishop Walker of Western New York, were among those who wrote at Frederic Morehouse's request. Articles from such men as these, together with reprinted material from English and American sources, gave a truly high tone to *The Church Eclectic*. Comparing it with our Church papers of today it would seem to have been very much above the level of interest of the average layman, and Fred's analysis of circulation difficulties was doubtless correct.

In July of 1895 he had the opportunity of commenting on the famous letter of Pope Leo XIII to the English people, which was a long and courteous, but entirely uncompromising statement of the Roman position with no recognition whatever of the Church of England as a national entity. "England," said the Pope, "was unhappily wrenched from communion with the Apostolic See, and they [the English people] were bereft of that holy faith in which for long centuries they had rejoiced and found liberty."

These editorial comments of Morehouse are conciliatory—far more so than a careful study of the Pope's letter would seem to warrant:

"The present rents in the Catholic Church are the evidence of the grievous and continued sin of schism.

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Now, sin of any nature can be atoned for only by the homely practices of contrition, confession, and amendment. The corporate sin of great bodies of the Church can no more be cleansed in any other way than can the sin of the individual. To the extent that Rome had been guilty of the sin of schism, which, with all due charity, seems to us a large extent, to that same extent must the God-given antidote to sin be applied before the wound is healed. To England the same principle applies, also. Few Anglicans would say that England was faultless in the schism. It would be most untrue and unjust pharisaically to thank God that in our past history we have not been as other men are, unjust, extortioners, etc. For England, as for Rome, the conditions of cleansing from the sin are the same homely conditions of contrition, confession, and amendment that are prescribed to every individual penitent in the fold.

"The Pope's letter brings no confession on the part of the Italian Church. But yet, it is a hopeful sign, too. It is as the cloud no larger than a man's hand, which was the precursor of the storm which broke after the seven years' drought. And the Pope is right. Prayer is the preparation for the union which must come some day; fervent prayer to Almighty God that we may each be led to see our sin, and seeing, plead for its forgiveness."

It is significant to observe that this characterization of schism as corporate sin, with the corresponding

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necessity of corporate penitence as a prerequisite of reunion, was many years later to become the dominant note of the Ecumenical Movement in which Anglicans, Eastern Orthodox, and Protestants were to find a common meeting-ground.

In the same issue the editor commends the statement of a group of representative men of the Episcopal, Presbyterian, and Congregational Churches who had organized a League of Catholic Unity. The statement read in part:

“Without detaching ourselves from the Christian bodies to which we severally belong, or intending to compromise our relations thereto, or seeking to interfere with other efforts for Christian unity, we accept as worthy of the most thoughtful consideration the four principles of Church unity proposed by the Bishops of the Protestant Episcopal Church at Chicago in 1886 and amended by the Lambeth Conference of 1888.”

The so-called Chicago-Lambeth Quadrilateral set forth as a basis of unity (1) the Holy Scriptures, (2) the Apostles' and Nicene Creeds, (3) the two Sacraments ordained by Christ Himself, and (4) the Historic Episcopate. Seven leading men of each of the three Churches signed the recommendation that the Quadrilateral be studied in connection with “the authoritative standards of doctrine, worship, and government adopted by the different bodies of Christians into which the English-speaking races are divided.”

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Of this Morehouse said: "The movement exemplified by this League and its preliminary statement is a part of the oftentimes unconscious feeling of the human race toward unity. Saints in Paradise and on earth cry in anguish, 'Lord, how long?' Their very cry is a foretaste and prophesy of the end. And the means of healing the divisions in the Protestant world are exactly identical with those in the Catholic world—*mea culpa*. Neither party can escape the confession. The same sin of schism, in which to some extent both parties are involved, can be healed only in the same way—contrition, confession, and amendment. Our present turbulent unrest is a preliminary approach to the removal of sin. There have been many mistaken steps taken in the hope of Christian reunion, and much that is unwise has been written and spoken on the subject. But back of it all is the craving of the race for the unity that must some time come. What is it all but the dawning of the day when our Lord's Prayer shall be fully answered, and the unity of the Church on earth shall reflect to men the unity of the Godhead in Heaven?"

This passion for the unity of Christendom on the firm basis of the Catholic Faith was the guiding influence of much of the journalistic ministry of Frederic Cook Morehouse who considered religious journalism an important form of Christian ministry.

Chapter III

“THE LIVING CHURCH”

IN 1892, AT the age of twenty-four, Morehouse had published his first book, *Some American Churchmen*. The Rev. Charles L. Barnes, of San Diego, California, recalls how, in the book store in Milwaukee, Linden Morehouse with swelling pride showed him Fred's book. It is a series of sketches of noted Churchmen—Seabury, the first American bishop, Bishop White of Pennsylvania, Bishop Hobart of New York, Bishop Philander Chase of Ohio, Bishops George Washington Doane, John Henry Hopkins, Jackson Kemper; Drs. Muhlenberg, Breck, and de Koven. The sketches are informing, clear, and interesting, and his bibliography shows an acquaintance with all the sources. The book is still readable and may well have a place in any library. This, and *The Evolution of Parties Within the Church* were his only books. It is not surprising that such was the case. For all the decades of his editorship he wrote conscientiously week by week for his column, edited the books of others published by his firm, and engaged in a variety of Church and civic activities that left him no further opportunity for outside writing.

In his many *Church Eclectic* editorials he discussed such subjects as the Venezuela dispute of 1895,

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the relationship between the Greek Church and the Papacy, and a Pastoral Letter of the House of Bishops. In 1896 he wrote a devastating reply to a protest made by four delegates to the primary convention of the Diocese of Marquette against the election of Dr. G. Mott Williams as bishop.

These delegates, alleging irregularity, had taken part in the convention, had voted in the election, and three of them had signed the testimonial, one, in fact, having moved to make the election of Dr. Williams unanimous. The allegation of irregularity seems to have been that Dr. Williams, who had been Arch-deacon of the area, had contributed to the endowment of the new diocese. "Probably he had," said Morehouse. "If we know anything of the Rev. G. Mott Williams, he probably did give much of it, for he has always been a very liberal giver to the Church wherever he has been." He pointed out that the protest "had been sent broadcast throughout the Church to every bishop and to the Standing Committees or some of them, more than two weeks before the Standing Committee of Marquette and the Bishop-elect, whose hand was still warm with the friendly grasp of all these protesting delegates, who had not forgotten to congratulate him, had a copy furnished them. . . . We must say frankly that, so far as we can see, the whole objection to the Bishop-elect is founded on prejudice and that on the part of only a very insignificant minority of the diocese."

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The subsequent outstanding usefulness and leadership of Bishop Williams in the Diocese of Marquette was ample proof that Morehouse was right. But the significance of the episode is that here was Frederic Morehouse for the first time plunging into delicate controversy with the vigor, the acumen, and sense of justice that for thirty-five years after made him what President Sills of Bowdoin College called “one of the most remarkable laymen in our Church, clear and courageous in his utterance and always ready to give reasons for the stand that he took.”

By 1900 Morehouse had served a successful apprenticeship and was ready for the larger responsibility of *The Living Church*. The editor's farewell to *The Church Eclectic* appeared in the April, 1900, number:

“In saying farewell to the readers of *The Church Eclectic*, he who has for five years last past directed the editorial policy of the magazine desires to render thanks for many kindnesses on the part of subscribers and of Churchmen at large.

“In following in the footsteps of the founder of *The Church Eclectic*, the present editor has desired to reduce to minimum the personal element. There have been some who, almost invariably with kindly feelings, have pointed out various faults and imperfections in *The Church Eclectic*. In thinking over the past five years, however, the editor cannot recall one single instance in which attention has been called

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to any imperfection that was not more keenly vivid in his own mind than it could be in the minds of his readers.

"In looking over the five volumes which have accumulated since the magazine has been under the present management, the editor can but feel that he has given, to be bound up within their covers, some part of his very life. The work, though pleasant, has been, as only an editor can know, replete with the difficulties that adhere to so responsible a position. It has taken hours of thought that in a busy life could hardly be bestowed upon the work. It has been, however, work consecrated by the hope of doing good, and of extending the appreciation of the Catholic faith.

"It is only as the Church holds in its fulness, in its entirety, in its full blessedness, the full Revelation of the Faith once delivered to the saints, covering every phase of revelation which has been given the Church to hold, that modern vagaries in the religious world can be combated. A Church afraid to teach the whole truth must leave the human mind still groping for some part of the Gospel which she withholds. In His infinite knowledge, Almighty God has revealed all that it is necessary for us on earth to know, and the whole of the Revelation is important."

The Living Church had been founded in 1878 as a "representative organ for the Church in the West," by the Rt. Rev. Samuel S. Harris, D.D., Bishop of

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Michigan, and the Rev. John Fulton, D.D., with Dr. Charles W. Leffingwell, the founder of St. Mary's School, Knoxville, Illinois, taking over the editor's chair in 1880. It was a lineal descendant of *The Diocese* and *The Province*, pioneer publications of the Church in Illinois. Among the records of the office is a receipt which Dr. Leffingwell received when he bought the paper. He appears to have paid the founders eighty dollars for all the assets! Under his direction the paper gained a nationwide circulation and a commanding influence in the East as well as the Middle West.

In the January 29th, 1900, issue, Dr. Leffingwell announced that henceforth the paper had been sold and would be conducted by The Young Churchman Co. "There will be no change of name or policy," he said. The Young Churchman Co. added a paragraph emphasizing the fact that the policy would remain the same and that Dr. Leffingwell would continue on the editorial staff.

One looks in vain in the first number of *The Living Church* issued from Milwaukee for any formal notice that Frederic Cook Morehouse was to be the editor. But his name appears in the masthead as such and he wrote the prospectus of policy. "Frankness," he announced, "is the primary thing to be expected. Very likely there will be occasions when all will not agree with the standpoint of the editor. To expect such agreement would be futile. . . . We despise

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both vague and generalizing and temporizing policies that bear evidence most of cowardice. We shall try to avoid both cringing flattery of our ecclesiastical superiors and also carping and flippant criticism." Popular appeal was not to be forgotten. "It will not appeal exclusively to the theologian. The Church point of view is that which sees in the Protestant Episcopal Church a living branch of the One, Holy, Catholic, and Apostolic Church of the Creeds, of the six, probably seven, ecumenical councils and history." Current events, news items, and literary matters were not to be neglected.

Early in his editorship Morehouse was obliged to take cognizance of the stir aroused by the ordination of the Rev. Charles A. Briggs of the Union Theological Seminary by Bishop Henry C. Potter. Dr. Briggs had been adjudged guilty of heresy by the Presbyterian Church and later suspended, and was received as a candidate for Holy Orders by Bishop Potter. Dr. Alban Richey, Dr. Frank Clendenin, the New York Catholic Club, and others launched vigorous protests. The heresy charges revolved around questions of what was then generally called "Higher Criticism." Dr. Briggs regarded both the Church and Reason as channels of divine authority, though not "co-ordinate sources of authority." One of the charges was that he questioned the authorship of the Second Isaiah. All that he wrote would seem today highly conservative when compared, for example, with

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Bishop Gore's Commentary. His manner, which was positive and aggressive, did not always serve to promote his purpose. "But," wrote one of his Presbyterian friends, "even granting that Dr. Briggs' tone and manner did not always tend to soften or conciliate hostile feeling, his intense earnestness rather than any personal ill-will was at fault." He was finally ordained by Bishop Potter.

Dr. Leffingwell, as editor of *The Living Church*, had condemned the ordination as "one of the steps by which the Church is being corrupted, her formularies stripped of definite meaning, and her character transformed." (*The Living Church*, May 20th, 1899.) The consecration in England of Archbishop Frederick Temple to the Episcopate seemed to him, strangely enough, a parallel case and was cited as one of the unfortunate cases of admission to the Episcopate of a man unworthy of such consecration because of his contribution to *Essays and Reviews*.

The new editor of *The Living Church* maintained the same position toward Dr. Briggs' ordination as Dr. Leffingwell. He referred to it as a "sad blunder." But one gathers that he was thinking more of the expediency of the act than of the thing itself. Already there were in the editorials suggestions of that liberality toward Biblical criticism which was later frequently defended by him and which ultimately took form in a definite dislike of "Fundamentalism." In his early attitude towards the Briggs case he seems to have

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sensed the fact that as far as "higher criticism" was concerned, the Anglican Church was on its way to a general acceptance of freedom of inquiry. It was twenty-eight years later when, in a discussion of parties, he wrote, "With the rise of historical criticism of the Bible, the Broad Church party achieved marked prominence and names such as Colenso, *Briggs*, and Nash mark the lasting influence which the Broad Church group has exercised upon Anglican life."

In April, 1900, there was held in New York the first of the great missionary conferences—an "Ecumenical Conference on Foreign Missions." Bishop Henry Codman Potter opened the sessions, which were held at Carnegie Hall. President McKinley attended it. Ex-President Benjamin Harrison was one of the speakers, and many Anglican bishops were officially present, including those of the Falkland Islands, Caledonia, Albany, and Pittsburgh. The Board of Missions of the Episcopal Church sent a delegation, an apparently innocent step which aroused a good deal of antagonism. Morehouse, in a long editorial sought to allay suspicion, pointing out that it was definitely a private gathering of individuals interested in Christian missions. It would be a fair question as to whether twenty years later he would not have shown a somewhat more venturesome spirit, as for example he did in 1925 toward the Stockholm Conference on Life and Work, of which he wrote: "We are in full

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agreement with him (Bishop Brent) as to the value of representation in the Stockholm Conference and the urgent importance of the work.”

What he did see clearly was the necessity of beginning discussions where the real difficulties lay. “We are,” he wrote, “as anxious to secure the restoration of visible unity between the alienated portions of Christ’s Church as we very well can be. But Church unity must be based upon a common faith and order.” In his mind as early as 1900 were the prophetic questions that have been partially answered by the World Conference on Faith and Order, to which he later gave much time and thought.

Chapter IV
FORMATIVE YEARS

ON AUGUST 30, 1900, the Rev. Reginald Heber Weller, rector of the Church of the Intercession, Stevens Point, Wisconsin, was elected Bishop Coadjutor of the Diocese of Fond du Lac. He was consecrated on November 8, 1900, in St. Paul's Cathedral, Fond du Lac, Wisconsin. The consecration became an ecclesiastical *cause célèbre* almost overnight.

The whole controversy seems absurd today, but in 1900 it was deemed of first importance. Although the Oxford Movement, or Catholic revival, was already two-thirds of a century old, its followers were regarded with utmost suspicion by "Low" and "Broad" Churchmen. Anglo-Catholics or "High" Churchmen, among whom Morehouse was coming to be recognized as a leader, were freely accused of "Romanizing," and the consecration of Bishop Weller by bishops wearing elaborate vestments and with a ritualistic service was cited as a flagrant example. The vagaries of the various parties in the Church were satirized in a popular jingle of the day:

High and crazy,
Broad and hazy,
Low and lazy.

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The bishops who officiated at the Weller consecration were Grafton of Fond du Lac, McLaren of Chicago, Nicholson of Milwaukee, G. M. Williams of Marquette, Francis of Indianapolis, A. L. Williams of Nebraska, and Anderson of Chicago. In addition there were present the Russian Bishop, Tikhon, and the Polish Old Catholic Bishop, Kozlowski. The publication of a photograph of all the bishops in copes and mitres aroused a storm of discussion and protest, and it was charged that in the service, rubrics, Prayer Book directions, had been ignored. It is interesting to note that the attack was led by Dr. Fulton of *The Church Standard*, and one of the founders of *The Living Church*. The Presiding Bishop, Thomas March Clark, published a letter disclaiming any responsibility for the breaking of the rubrics.

The secretary of the diocese testified that "the service was from beginning to end in strict adherence to the law of the Book of Common Prayer, its written law, which is expressed in the rubrics being strictly observed while its unwritten laws . . . were followed." Bishop Weller himself asserted that "the very strong light that has been thrown upon it by its critics only shows how perfectly it was in accord with both the letter and spirit of the Church's law."

It was an opportunity for the young editor, and he made the most of it. Letters poured in to the editorial office. Within two or three years the paper carried over twenty editorials and editorial comments on the

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subject. It was an unhappy business, but Morehouse's zest for battle, plus his deep convictions on the matters involved, gave the controversy an interest and importance which no similar incident could possibly have today. It was a matter of satisfaction to him to be able later to cite consecrations similar in character which aroused no protests or questions. "Truly, the world moves," he wrote.

The early Morehouse editorials in *The Living Church* are almost bewilderingly varied in subjects and approach. "What We Were Before the Oxford Movement," "Old Catholics," "The Reformation," "American Fiction," "The Death of President McKinley," "Provinces and Archbishops," "Missionary Work in Organized Dioceses," "The Russo-Greek Church"—all had a place. They were well written. With vehemence he denounced certain "Protestant brawlers," who objected to various ritualistic observances and who, under the leadership of a certain Mr. Kensit, were disturbing public worship in England; with intelligence he discussed contemporary developments in the Roman Catholic Church; and with real power he appealed for the General Clergy Relief Fund, forerunner of the Church Pension Fund.

In his pleas to increase the stipends of the clergy and to assure the position of the clergy, he wrote with unusual effectiveness. It was a subject that was apparently often discussed in the family and one that had been so close to the heart of his father that he had

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published in 1894 a little story, *Biscuits and Dried Beef: A Panacea*, humorously depicting the plight of an unpaid clergyman.

In his fourth *Living Church* editorial, the thirty-two-year-old editor wrote: "The financial condition of the Church today with regard to her clergy may be no worse than it has been in other times of her history; but it is bad enough. The average salary paid to our clergy is so small as to be a matter of humiliation. It is stated . . . that the average clerical salary is about \$700.00. We believe that that amount is really in excess of the average throughout the West and South. If this is the average, whatever are we to say of the salaries which fall under this average? There are a great many such. They are received by men who have devoted their lives to the Church."

The first step seemed to be the augmentation of the retiring fund, but he saw clearly that it was a matter that required enough of a plan and large enough vision to face the problems as a whole—adequate salaries, retirement allowance, and proper living conditions.

As a layman, however, he sought primarily to speak to laymen and interest them. "It is the intention of *The Living Church* to provide a suitable paper for the laymen of the American Church," he stated, as he sought help for his readers to assist him in making the paper one "for the people at large within the borders of the Church; for all the people, educated as well as

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merely interested, and those who have not become even interested."

The importance of the layman in the Church always impressed Morehouse. Interest in them remained his foremost thought through life. An editorial of 1924 spoke for the layman's side:

"Somehow the Church has not invariably solved the problem of 'making the good people nice,' as a child expressed it in her prayer. But with all the faults of the laity, they do crave, everywhere, a larger amount of individual, pastoral care. In most congregations the great bulk of the people want to help in the work of the parish, want to be guided in their spiritual life, want their parish to be a real cure of souls. The smaller the congregation, the better can the people know their priest and the priest know his people. Thus the smaller congregations ought to be relatively the best worked, and the people ought to be the best Churchmen. And everywhere they are problems.

"The editor has never tried being a deacon, a priest, or a bishop; but he strongly suspects that it is harder to be a good, well-balanced, helping but not domineering layman, than a good deacon, priest, or bishop.

"But unhappily, a deacon, a priest, and a bishop have placed themselves where they cannot demonstrate this for themselves. The job of being a good layman looks easy—until one tries it!"

In the early numbers of *The Living Church* there is an excess of correspondence on such subjects as

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whether or not to announce the Psalter, and other trivialities, not reflected, happily, in the editorials or news pages. There is provision for readers of various kinds, and the aim seemed to be to provide family reading of a general character.

He did careful thinking on the question of the Church's function in industry. His earlier conclusions were expressed in an article which was published in the *Annals of the American Academy of Political and Social Science* and later printed as a pamphlet. There are certain things the Church cannot do, he believed. It cannot create machinery for the State, it cannot be made the advocate for one class of people as distinguished from another class, and it cannot become the propagandist for any social or political program. On the other hand, the Church should impress upon employers and employees alike the sense of personal responsibility; it should define moral issues connected with industry; and it should be absolutely non-partisan as between disputants. "The industrial issues of today are too new as well as too complicated for the Church to have had the opportunity of formulating a definite unalterable program. . . . It is helpful always for the Church to participate in such inquiry and to encourage her children to study the problems. It is perilous for her to fulminate conclusions otherwise than on the immutable principles of right and wrong."

Years later, but still in advance of public opinion in both Church and State, he was to advocate edito-

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rially and in General Convention the rights of labor to shorter hours and better working conditions. In the General Convention of 1919 he was to try unsuccessfully to get the Church to endorse the principle of collective bargaining. But in this earlier period he apparently did not believe that the Church as such should take sides in a specific issue such as that. And he never felt that the Church should support capital as opposed to labor, or *vice versa*.

Morehouse gave careful accounts of the San Francisco General Convention of 1901 both in *The Living Church* and in *The Living Church Annual*. It was at this convention that the Milwaukee Memorial was presented. His father and he had both been active in the preparation and presentation of this memorial in the Milwaukee diocesan convention. The memorial asked that the name of the Church be changed to "The American Catholic Church in the United States." It was presented to both the House of Bishops and that of Clerical and Lay Deputies on the third day of the Convention. In the House of Bishops it was referred to the Committee on Memorials and Petitions which reported a resolution providing that a joint committee be appointed to take the whole matter of the change of name into consideration. In the House of Deputies the memorial was referred to the Committee on the Prayer Book which reported unfavorably on the sixth day by a majority of the committee, six names being signed to the

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majority report. The minority report asked that the memorial be referred to a special committee. Final decision in the matter was the concurrence of the House of Deputies with the House of Bishops and the appointment of a special committee.

A year or so later Morehouse was able to report in detail the results of the questionnaire sent out by this joint committee of the 1901 Convention, of which he was a member. The report, interestingly enough, showed at that time a considerable majority of bishops, clergy, and communicants who, through their diocesan conventions, approved of a change of name. However the change was not made; and though the matter has been before nearly every General Convention since, no action has yet been taken.

In the first decade of his editorship Morehouse gave cordial support to the work of the Brotherhood of St. Andrew, an organization of men and boys pledged to prayer and service, and attended many of the early conventions.

His reports on the 1904 General Convention in Boston covered such subjects as Christian Unity, Capital and Labor, the Orthodox Churches, the Provinces, and especially the Church in Mexico. The Mexican Episcopal Church presented a petition setting forth that "The Mexican Church not being able to attend to the Anglo-American congregations existing in this country, we beg the American bishops kindly to take charge of this work." Thus was initiated the sending

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of Bishop Aves as Missionary Bishop of Mexico, and the union made between the native work of the Mexican Episcopal Church, which had been founded a generation before, and the chapels of the English and American residents within the Republic.

At the 1904 Convention the Rev. Franklin Spencer Spalding (not related to the former Dean) was elected Bishop of Utah. Morehouse regarded him as one of the most lovable men, and after the election *The Living Church* came out with an editorial approving it and calling Spalding a broad-minded Churchman rather than a Broad Churchman. There had been some objection to Mr. Spalding in the House of Deputies because, it was said, "he does not believe that Moses wrote the Pentateuch nor does he believe in the Revelation." Mr. Spalding, who was frankly pleased at Morehouse's attitude, wrote to his mother, "*The Living Church* comes out handsomely."

In 1905 it became necessary to secure episcopal assistance for Bishop Nicholson of Milwaukee. Morehouse had some correspondence with friends of Dr. Peter Trimble Rowe, who for ten years had been Bishop of Alaska, as to the possibility of translating him to Milwaukee, but was informed that the rigorous climate of Alaska had so weakened Bishop Rowe that he could hardly be expected to live much longer. Yet today (1940) Bishop Rowe is still active, while many a younger bishop has gone to his reward! First was chosen the Very Rev. Paul Matthews, who at

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that time was Dean of the Cathedral in Cincinnati. Dean Matthews felt obliged to decline. On November 21, 1905, Dr. William Walter Webb, Dean of Nashotah House, was elected Bishop Coadjutor. The long-time friendship of Dr. Webb and Morehouse gave assurances of a happy relationship between the two.

The following year Bishop Nicholson died. The whole Morehouse family felt sorely bereaved. Linden Morehouse had been very close to him, and Fred and the rest of the household regarded him with warm respect and affection.

In 1907 Morehouse traveled abroad. For a part of the trip he was in the company of Dr. H. H. Powers, who had pioneered in the field of educational travel. Powers, who had taught at Oberlin, Smith, and Stanford, was a stimulating leader but not especially interested in religion. Probably the two men were not congenial, and Morehouse, who kept his religious interest very much alive during the trip, doubtless regarded Powers as an entertaining and occasionally inspiring pagan. Powers thought Morehouse too "High Church." But it was a pleasant and profitable experience for Fred because the plan of the trip was thorough and painstaking.

Impressions made on Morehouse's mind while abroad were reflected in entertaining editorials on the beauty of European cathedrals—the poetic touch gleaned from association with old world wonders

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sparkled in pictures which meant much to the young editor.

"It is the realization of dreams of a lifetime to be in Naples," he wrote. "Italy possesses the singular faculty of inspiring love from a distance. The first view of the Bay of Naples, guarded by Ischia on the one side and Capri on the other, and with grim, barren Vesuvius mellowed by the haze which seems to fill the air with romance, can never be forgotten. One sees Naples and knows at once that he has always loved her. Too many have seen to justify enlarging upon the theme; and yet the scene is ever new to other eyes. Old San Martino glares down upon the Castel dell' Ovo, Posilipo rises over the west end of the city and seems to say again with pride, 'All these things will I give thee, if —.' And Capri is ever the magic isle, which invites as a siren call to the sailor. Why tell of all this? For those who have not seen or loved them can never make these names stand for realities; and those who know them and love them—none can know without loving—have too many memories surging upon them to need the reminiscence."

On June 1, 1907, he wrote: "I confess to having sustained a decided thrill at my first view of St. Peter's the day before. It is an accident of a few hundred years—a bagatelle in Church history—that I am not recognized at St. Peter's as a fellow Churchman with those priests who are constantly flitting about. I can overlook the difference of the day, and make St.

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Peter's my Cathedral as easily as any church at home. Let no one say that our estrangement is permanent. The spiritual life, and even the material magnificence of St. Peter's are mine. I cherish her traditions; I revere her greatness; I love her history. Shall I even say of her and of the communion back of her, as an American statesman said of another: 'I love (her) for the enemies (she) has made'?"

And in a light mood he continues: "No, I have not been presented to the Pope. I do not visit gentlemen out of curiosity, and, not being acquainted, I happen to have no particular errand with His Holiness."

As he ponders over the Pope in Rome he thinks out loud and we read: "I am more than ever convinced that while the Papacy is as it is, we, at least, are vastly better off separated from it than we could be in closer relations. And this altogether apart from any questions of doctrine. Whether Rome, also, and the whole Church Catholic, is better off, is another question."

He visits San Marco and is so impressed by the air of holiness which must have permeated the place that he observes:

". . . everything is redolent of the memories of holy Fra Angelico and of Savonarola. Upon what food have Florentines fed that such as these and as the immortal Dante and as Michelangelo have been reared among them? . . . The calm loftiness, the sweet purity of Fra Angelico's art, tells what was the atmosphere of piety in which he lived. The power of

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Savonarola's preaching, the puritanism which he enjoined and even established in Florence, the keynote which he gave to Michelangelo and which struck those chords in marble and in painting that the world will ever contemplate with reverence."

A few days later, in Germany, he pauses before another marvel of church building; glances up, up, up; paints a word picture of great beauty:

"Cologne Cathedral is a dream turned into stone. Its massive height extending upward along Gothic columns until the eye loses the straight line as it merges into the vaulting of the roof; its perfect proportions, its dignity and its calmness, all make of it a triumph of cathedral building. It took the large minds of that northern race who built in Gothic, to show the Christian world what the Christian consciousness could do when reduced into architecture. The Italian churches, except for the few Gothic churches in the north—notably the Cathedral of Milan—cannot approach the grandeur and stateliness presented by such buildings as Cologne Cathedral and some of the best edifices in France."

Chapter V
EARLY EDITORIALS

IT WAS SAID of George Meredith that "the evidence that he knows what he is talking about is prodigiously voluminous." The same may be said of Morehouse, as one contemplates the mass of early articles on a multitude of subjects. Homely incidents occurring in the printing shop appealed to him and brought forth bits of wisdom from his pen as readily as his far-famed interest in Church problems. With his frequent acid attacks he mixed a pleasing sense of humor and thus flavored his more serious discussions. Each was eagerly sought by clergymen and laymen alike.

One little story dealing with the mental adroitness of a skilled compositor caused Morehouse to pause in his crusades and laugh—and his readers chuckled with him.

"A correspondent whose letter was printed in our issue of February 5th made reference to 'Mgr. Gerhard Gul, the Archbishop of Utrecht.' The compositor whose duty it was to grapple with the mysteries of 'English as she is wrote,' saw here an opportunity to rise to heights hitherto undreamt of. Like the tailor in 'The Private Secretary' (or is it some other play?) he longed to soar. 'Mgr.!' What a careless sort of abbrevi-

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ation for a dignified paper like *The Living Church* to use! It might do for a trade organ of sewing machine agents; but for an ecclesiastical journal—NEVER.

"Now the spirit of Sherlock Holmes hovers over our linotype operator. Detached phrases from the literature of the day floated through his overwrought mind. 'Hist!' called out his subliminal self to his more prosaic self. 'Foiled? Never!' NEVER should a member of the great typographical union, whose card, safely tucked away in his vest pocket, betokens the complete mastership of his craft, be foiled by such a simple three letter combination as 'Mgr.' Perish the thought!

"And so the compositor rose to the occasion. He soared. He aviated on the pinions of the wind, and made a dirigible out of the ethereal emanations of his mind. 'Mgr. Gerhard Gul'? Of course! Manager! What else could it be?"

Morehouse's *Evolution of Parties in the Anglican Communion* was published in 1905. It is a fifty-three page essay analyzing the historical factors in party development, and tracing the currents of English Church history from the time of the Elizabethan settlement. His interest in the subject and his whole philosophy of party divisions in the Church led one to see that he regarded parties not as temporary devices by which one group or another might ultimately gain complete ascendancy, but as a valuable evidence and part of the Church's emergent and developing strength.

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Parties in the Church, he argued, though not the expression of her highest ideals, are in no sense evils unless they inculcate, as they need not do, the spirit of partisanship. This may be seen from the fact that the darkest days in the post-Reformation history of the Church of England were those gloomy years of the eighteenth century to which parties may be said to have become practically extinct. Parties, rightly subordinated to their proper place, are an indication of vitality in the Church, although imperfectly so, since they imply that some have higher ideals than others.

But to sacrifice this variation of ideals for one dead level of uniformity would be to agree upon the lowest, rather than upon the highest ideals of anyone.

The maintenance of a financially sound and established paper was naturally his concern at this period. The original contract with Dr. Leffingwell had set \$10,000 as the price to be paid for *The Living Church*. The expiration of the term of the contract was in 1905; hence it was important that after an investment of that size the growth and importance of the paper should be unquestioned.

His interests at this time led him into some strange by-paths. The little vanities of some of the clergy were regarded by him with indulgence unless they seemed to involve misrepresentation. He even wrote humorously in one of his editorials:

"When bishops are chiefly to be recognized by the fact that everybody laughs at their jokes, instead of

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waiting to see whether they are funny or not, then prelacy is (behavioristically) not quite what it should be."

It has always been the custom of *The Living Church Annual* to publish the doctor's degrees held by the clergy. It was obvious that some of them were more than questionable. In the year 1905 (as again later in 1917) he sought to investigate the worthiness of certain institutions which claimed the right to confer degrees "by correspondence." The letters relating to this effort reveal a strange story of pious fraud, gullibility, and effrontery. Certain clergy of the Episcopal Church were involved as "deans" and "presidents" of shabby "colleges" and "universities" whose charters were legal but whose curriculum was mostly on paper. Conscientious priests were attracted by what seemed to be a *bona fide* opportunity for advanced study. Others were ready to accept questionable academic honors on any terms. "You will see that I had difficulty in securing my Ph.B. diploma after I had paid my \$25," wrote one of the clergy. "When this diploma was received I was not Latin scholar enough to be able to read it. I felt foolish at being in possession of a parchment that I realized meant nothing to me—not having the qualifications that even the catalogue of the college itself calls for." "Mr. ——— had offered me \$5 per capita," wrote another, "for every man who would take the course. I will admit that they may all have had to read some books in

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English, but the whole matter is a fraud on the face of it. . . . Is a reputable college in the habit of issuing a degree in less than three months after a student makes application? . . . We visited the institution and found it to be what I expected, an empty building with but one office in it and Dr. Blank as the whole thing." In this melancholy business it was a clergyman of the Episcopal Church who was the "dean."

The methods used by the promoters were a strange combination of adroitness and naïveté. One "president" replied thus to an aspiring candidate: "Your letter at hand but commencement pressure kept me from answering. We have granted on recommendation the D.D. to several of your clergymen. We make no charge but we usually get a contribution of \$50 or so. Get an endorsement of Dr. —, Dr. — and Dr. — and we will fix you out. I will not be here next year so you will need to act soon." Another letter reads: "How about that work on the \$5 per month plan? Get your degree from the — University. Let me hear at once." Writing from his residence in an eastern city 1500 miles away from the institutions represented, he says, "From time to time I sent you some of our literature relative to work in — College and — University. Choose either school, pay \$5 monthly, and get your degree."

It is to the credit of the clergy that so few responded to these overtures, and it should be remembered that in the earlier years of these investigations

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the University of Chicago and other institutions were carrying on effective correspondence work but not, of course, for academic degrees. It is true, too, that although other clergy were involved in the promotion of these unsavory schemes they were very few, and some of them with a measure at least of innocence.

Morehouse's uncompromising stand in the listing of degrees and the recognition of colleges undoubtedly discouraged the perpetuation of the fraud, especially among the clergy of the Church. His many letters on the subject reveal his eminent fairness. In reply to accusations of unfairness he was always patient but insistent that no individual or institution could determine what he as editor of the *Annual* should include in it. Incidentally, to this day, only institutions listed in the educational directory of the Department of Commerce are mentioned in *The Living Church Annual*.

In a later issue of *The Living Church* appeared an interesting note which gave the obvious aftermath of the duplicity of these fraudulent colleges. Without doubt the attacks made upon them by Morehouse were an important factor leading to their elimination by the U. S. government.

"The suicide of the president of 'Oskaloosa College,' at Oskaloosa, Iowa, with his wife and child, was a shocking event. He had been indicted by a federal grand jury on counts involving the use of the mails in connection with alleged sale of spurious diplomas, and

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the resulting shame had led him to take this step." "Oskaloosa College" had been a source of repeated annoyance to Morehouse for many years.

His sound philosophy of Church life enabled him to understand people who did not necessarily agree with him. He was readily sympathetic toward truth even when it came from those whose opinions differed from his own. In 1906 Dean Slattery of the Cathedral in Faribault (later Bishop of Massachusetts) published *The Master of the World*; constructive in tone but frankly liberal, it was reviewed unfavorably by fundamentalist Church papers such as *The Church Standard* of Philadelphia. Morehouse immediately saw the significance and importance of the book. "We have already commended Dean Slattery's new book editorially as one especially adapted to the present critical period in the Church . . . The book is really one of unusual value, especially in view of the present day. We cannot think of a better or more satisfactory volume to put into the hands of those whose faith has been weakened by attacks from within or without the Church's communion. Mr. Slattery has proven himself to be a constructive force in the Church at a time when there was great need of his services. He takes rank easily among the best thinkers of the Church by this notable production." Writing personally, he added, "I suppose that sometime the opportunity comes to each one to elect whether he will help to build or whether he will pull down and that much

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depends upon the choice that he really makes." (*Charles Lewis Slattery*, Robbins, p. 118.)

It was this spirit that Bishop Charles Fiske sensed when he later wrote of Morehouse's "splendid character, his devotion to duty, his deep religious faith"; and of how much we all owed him for "lifting to the highest level many religious discussions."

It was in 1906 also that an incident arose that threatened to disturb the relations between the Russian Orthodox Church and the Episcopal Church. The Russian Archbishop Tikhon, who had been friendly with the Episcopal Church and had been present at the consecration of Bishop Weller of Fond du Lac, and had received an honorary degree from Nashotah, ordained Dr. I. N. W. Irvine, a deposed priest of the American Church. Dr. Irvine had been tried and convicted on several counts. He had appealed to the convention of the diocese which had tried him and to the House of Bishops for relief, but the bishop who deposed him had been sustained. Tikhon had communicated to the Presiding Bishop his intention to take such action. The Presiding Bishop made friendly protests against the proceedings. Nevertheless, the ceremony took place in the American Orthodox Russian Church on November 5th, 1906. *The Living Church* carried full reports of the unfortunate incident. On November 30th, 1906, Presiding Bishop Tuttle addressed a communication to the Metropolitan in St. Petersburg calling his attention to the act, which he

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said was proceeded with "in spite of letters of protest and remonstrance from myself and other bishops." Nothing came of the protest and Dr. Irvine exercised for a few years a desultory kind of ministry with the Russians. Greek authorities disclaimed approval and said that "no Eastern Orthodox autocephalous Church, Greek or Roumanian, or Servian, or Montenegrin, or Austrian, except the Russian, would approve this untimely act of the Russian Archbishop in America."

It was especially annoying to Morehouse because the relations with the Russians were of particular interest and importance to him. He had written the previous year with great enthusiasm: "An important incident in the interest of Catholic reunion transpired during the year, in the visit of the Bishop of Fond du Lac [Grafton] to Russia at the invitation of Bishop Tikhon, Russian Bishop in America, and with the avowed intention on the part of himself and the Russian bishops, who extended him a cordial welcome, of doing what might be within their power as Catholics to bring the Churches of Russia and the United States within closer relations with each other."

About this time two editorials of unusual interest show the many facets of Morehouse's thoughts. Either one could appear today and would undoubtedly arouse as much interest as it did back in the first decade of the twentieth century. Often Morehouse's ideas seem to have been ahead of his day—perhaps that is why so many of his ideas were accepted as food

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for controversy. His theme of unity passes forth in many ways to the reader:

"Orthodoxy in faith is good; fervency in worship is good; but these may but minister to colossal selfishness unless there be with them the active desire to spread among others the opportunities which we value for ourselves.

"Catholicity is an attribute of the whole Church; and any, be they individuals or parishes, who hold aloof from the common body of the Church, must be construed as representatives of the spirit of individualism and in no sense exponents of the Catholicity of the Church."

Morehouse's interest in spiritual suggestion may be brought out by this quotation:

"Holy Unction, we take it, is in no sense the application of the miraculous. It bespeaks no interposition of Almighty God to stay the execution of His natural law. It is primarily spiritual, secondly psychical, in its effect, and only to be esteemed as physical in the purely natural sense that the cleansing of the spiritual and psychical nature must and does react upon the physical nature, which in many ways is subordinate to it. In it spiritual and natural laws seem to meet, if indeed, these are ever separable. Unction is not a substitute for the office of the physician. It would be untrue in the same way to say that unction cures disease, as it is to say that the physician cures disease. As a matter of fact nature alone, under God, effects cures

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in the natural order, and every physician recognizes that his office is to assist and stimulate nature to effect a cure, and that nature itself is the actual restorative agent. In the same wise it is to be recognized that *Unction*, like the service of the physician, is a natural means of assistance to nature to effect her cure, because in it there is a supernatural infusion of grace, which so cleanses the spiritual nature as to expedite the restoration of physical health by natural process. The relation of the body to the spirit is an intimate one, and the body responds undoubtedly to spiritual suggestion."

At the General Convention of 1907 in Richmond, Virginia, was passed the famous "Canon 19," which in the light of history seems innocuous enough but which at the time aroused a serious difference of opinion. The phrase that created the discussion was an amendment to an existing canon. It provided that there was no impediment "to prevent the Bishop of a Diocese or Missionary District from giving permission to Christian men, who are not ministers of this Church, to make addresses on special occasions." On the passage of this amendment there was an immediate stir. Dr. William McGarvey of St. Elisabeth's Church, Philadelphia, published a pamphlet in which he charged that the Church had thereby "wholly revolutionized the teaching and practices . . . and had violated the principles of the Ordinal." He maintained that the legislation sanctioned what he called an "open pulpit"

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and an equal interchange of authority of ministers of other bodies with those of the Episcopal Church.

His charges caused a great excitement in certain Church circles. Many agreed with him both among those who objected to the idea of such parity and of those who did not. Some of the latter made premature experiments in the way of extending invitations to other clergy even before the canon was effective. Several bishops gave licenses under the canon before January, 1908, when it was legally operative and a number of "union services" were held. The Bishop of Vermont, Dr. A. C. A. Hall, who as chairman of the Committee of Canons in the House of Bishops was probably in the best position of anyone to interpret the canon, stated that it meant exactly what it said and was not to be construed as anything other than what it clearly stated. A number of other bishops stated their intention to interpret the canon conservatively and in line with its intent.

In the meantime there was a serious attempt being made to influence clergy to secede to the Church of Rome. Here Morehouse comes on the scene. He had been warned before General Convention that "it was the intention of certain parties to seize upon some legislation of General Convention as constituting alleged cause for abandoning the communion of the Anglican Church and for promoting union with Rome." The late Bishop Garland of Pennsylvania subsequently testified to the truth of this assertion

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and maintained that he had in his possession papers to prove it. The warning seems to have been based on fact inasmuch as there began a series of secessions to the Roman Catholic Church, many of which were expressly stated by the seceders to be based on the amendment to Canon 19. Dr. McGarvey appeared to be a leader in the movement, and within eight months of the conclusion of General Convention he and fifteen others had joined the Roman Communion. The number eventually increased to twenty, though some later returned to the Episcopal Church.

Morehouse refused to become over-excited about the matter, and the general conclusion was that the secessions had cleared the air. Bishop Gailor of Tennessee, and Judge Stiness, former Chief Justice of the Supreme Court of Rhode Island, were secured to write their opinions for *The Living Church*. Morehouse himself wrote a number of editorial comments, then and later, supporting their judgment that nothing had been done to change or compromise the traditional policy of the Church. In later years he seemed to attach great value to the canon, rightly interpreted, as for example when, after the Lausanne Conference, Dr. Holmes Whitmore of St. Paul's Church, Milwaukee, invited the ministers of neighboring Protestant churches to speak during Lent on Lausanne and Christian reunion.

If with the perspective of history the issues of "Canon 19" and the change of the Church's name do

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not seem to offer great scope for an editor's imaginative powers, it is well to remember that the interest in both these topics was very general and intense throughout a long period of Morehouse's editorship. The Rev. Floyd W. Tomkins, Jr. recalls "the eagerness with which in our college days we used to read Mr. Morehouse's arguments and appeals about the 'Change of Name' and the 'Open Pulpit.'"

Returning to a lighter vein of thought, Morehouse followed his more or less profound observations on the Richmond convention with a light comment on a rather interesting and surely curious adoption of the New York diocesan convention's resolution regarding "In God We Trust" on our coinage.

"We are obliged to dissent from a portion of the ecclesiastical world and from a resolution adopted by the diocesan convention of New York last week, by a narrow majority, in esteeming it of importance to continue the inscription 'In God We Trust,' on the coins of the land. Coins are not a suitable means of missionary propaganda nor is trust in God strengthened or made more general by means of that inscription. On the other hand, it is perfectly true that irreverent jests are fostered thereby.

"Let the inscription go; and let no one suppose the Christian religion is at stake when it goes."

From a Mississippi correspondent he received an interesting copy of a Negro newspaper in which the account of a Christmas service at a colored Baptist

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church was given. Its humor appealed to Morehouse and he passed it on to his readers.

"The article states that 'not one of the respectable members of Pilgrim Rest Baptist church drank any of that great foe of man (whisky). On Christmas day, everyone who attended the services were sober.' This, certainly, was encouraging; but it was not the only distinction of the day and occasion, for it is stated that 'eight brilliant candles were in full blaze, representing the pastor and seven deacons. A lasting impression was made.'

"Baptist ritual, white and colored, undoubtedly surpasses any of that article that we are able to supply."

In 1907 Morehouse completed important contractual arrangements with Edwin S. Gorham and Thomas Whittaker, by which both of these established publishers of Church literature would carry "on sale" accounts of Young Churchman publications. A year or so later, 1908, he bought from Thomas Whittaker his *Churchman's Almanac*, an annual publication that had covered much the same field as *The Living Church Annual*. The agreement provided that the *Churchman's Almanac* was to be consolidated with the *Annual* and the joint publications to be combined with or without both names. This was an important transaction for Morehouse because he seems never to have lost interest in the *Annual* and its predecessor, the

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Quarterly, the editorship of which he had assumed in his 'teens.

Morehouse's interest in the Church papers caused him to announce with pride his new acquisitions, only to have thrown back into his very face in huge black letters the heading printed in an eastern daily paper—

CHURCH PAPERS USELESS,
BISHOP ————— SAYS!

Morehouse read on: "unintelligently managed . . . too much given to controversialism . . . a strange feeling of depression . . . yes, there was a great field for a Church paper 'properly' handled . . . avoiding all controversy, printing no children's page, no pictures, no politics."

So that was what a Church paper was to be! Morehouse accepted the challenge. "We are told that the Church press is too 'controversial.' Precisely what does this mean? Are we to understand that intelligent people feel that the discussion of important subjects on which people are disagreed is unfitting in the Church press?

"We fear we must burst into rhyme upon this suggestive theme:

The episcopal fence! The episcopal fence!
Let us never descend into arguments!
For green is red and black is white;
I tell you so and it's therefore right.
But if any one brings up arguments,
We will hasten to climb the episcopal fence.

Chapter VI
CONVENTIONS AND
EDUCATION

THE STORY of the Cincinnati "Round Table" of 1910 is one of those bits of American ecclesiastical history that are little known. The Round Table, of which Morehouse was one of the convenors, met at St. Paul's Cathedral House in Cincinnati on Monday, October 3rd. It was a conscientious attempt to bring together representatives of parties in the Church in behalf of legislation to be presented to General Convention, which was to follow. In the files of Bishop Parsons of California there are many letters from Morehouse concerning it. Nineteen accepted invitations to be present, including Bishop Albion W. Knight of Cuba, Rev. Dr. William T. Manning of New York, Rev. George C. Stewart of Chicago, Rev. Edward L. Parsons of California, Rev. Dr. C. B. Wilmer of Alabama, George Wharton Pepper of Philadelphia, Robert H. Gardiner of Maine, Burton Mansfield of Connecticut.

It is a matter of history that the results of the Conference were a great disappointment to Morehouse.

The conference had unanimously submitted a series of recommendations covering the Name of the Church, the Title Page of the Prayer Book, and reso-

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lutions showing that the proposed omission of the word "Protestant" from the legal title of the Church was to be held consistent with the constructive results of the English Reformation as these are held by this Church. There was also to be a brief Preamble to be affixed to the Constitution.

In detail these recommendations were as follows:

The Title Page.

Amend the title page so that it shall read as follows:

The Book of Common Prayer
and Administration of the Sacraments
and other Rites and Ceremonies of

THE HOLY CATHOLIC CHURCH

According to the use of that portion thereof known as
The Episcopal Church
In the United States of America,
Together with
The Psalter or Psalms of David

The proposed resolutions were as follows:

WHEREAS, Initial action has been taken by the General Convention of 1910, looking to the designation of this Church as the Episcopal Church in the United States of America and to the recognition on the title page of the Book of Common Prayer of the fact that this Church is a portion of the Holy Catholic Church; therefore, in explanation thereof, and also for the purpose of setting forth clearly the historic and eirenic position of this Church, be it

RESOLVED, the House of Bishops concurring, that by

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such action there is intended or implied no changed relationship toward any other portion of the one Holy Catholic and Apostolic Church, or toward principles established by or through the Reformation of the Church of England as those principles are enshrined in the Book of Common Prayer; but rather to set forth the actual continuity of this Church, through the ancient Church of England, from the historic Church founded by Christ Himself, which, from the second century, Anno Domini, has commonly been known as the Holy Catholic Church, in which Church we are accustomed to express our belief in the Apostles' and the Nicene Creeds.

Furthermore, it is our intention to assert thereby the comprehensive character of this Church which, while unfailingly teaching the Catholic Faith, also conserves individual liberty of thought in all things not expressly determined by the authority of the whole Catholic Church.

As essential elements in that comprehensive character, we receive the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as being the rule and ultimate standard of faith; holding the Apostles' Creed as the Baptismal Symbol and the Nicene Creed as the sufficient summary of the Christian Faith; maintaining the threefold ministry of bishops, priests and deacons, as from the Apostles' time it has been continued; reverently conserving the sacraments ordained by Christ Himself; and accounting to be members of Christ's Church all who have been duly baptized with water into the Name of the Father, and of the Son, and of the Holy Ghost.

RESOLVED, the House of Bishops concurring, that a joint commission of five bishops, five presbyters, and five laymen be appointed to report to the next General Convention some form for the permanent embodiment in the organic law of this Church of the matter contained in these

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foregoing joint resolutions, and also to recommend what further legislation is necessary or desirable in order to bring the official standards of this Church into harmony with the action therein set forth.

The proposed preamble was as follows:

WHEREAS, in the Providence of God, the Episcopal Church in the United States of America is an integral part of the Holy Catholic Church founded by Our Lord and Saviour Jesus Christ, and by Him, the Head of the Church, is charged with the fulfilment of His commission to preach the Gospel, to baptize into the Name of the Father, and of the Son, and of the Holy Ghost, and to do and to teach whatsoever He has commanded; therefore, trusting only in His Divine promise to be with His Church to the end of the world and by the Holy Spirit to guide it into all the truth; This Church has set forth and established for the furtherance of that work, the following:

CONSTITUTION

of the Episcopal Church in the United States of America

The members of the Round Table had all been agreed upon this. Subsequently when the matter was referred to the Committee on the Prayer Book in the House of Deputies it was reported unfavorably by the committee as follows: "The eirenic import of the proposed joint resolutions is clearly evident. When, however, we consider the merits of the proposal itself, we discover so wide a divergence of view within the committee as to make it apparent that what may have been offered as an eirenicon is certain to prove a cause

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of discord. We believe that so momentous a change should not be initiated without substantial unanimity."

A minority of four members of the committee recommended favorable action. The final vote on a motion to adopt the minority report providing for the change in the title page received a large majority in the clerical order, but lacked one of a majority in the lay order. This proposition failing, no vote was taken on the joint resolutions.

Morehouse felt he had been misled by the liberal members of the conference, that they had agreed upon certain measures and had then deserted in the name of expediency.

Writing to Bishop Parsons later, he said "You know how enthusiastically Dr. —, for instance, expressed himself at the conclusion of the conference. Nobody seemed quite so pleased at the united efforts as he was. His sympathy and his enthusiasm all evaporated. His attitude not only changed but reversed itself. The rest of the crowd followed suit. Only Dr. — stayed with us."

Bishop Parsons feels now as he felt then that what seemed to Morehouse like desertion of a cause to which they had committed themselves, was the only possible strategy in view of the fact that the sentiment in the committee on the Prayer Book and of deputies in general made it a foregone conclusion that the proposal, if presented to the Convention, would be defeated. It seemed to him far wiser to delay action until

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a later Convention. He wrote to Morehouse expressing "the supposition that all those who voted for the change (*i.e.*, at the Round Table) would naturally continue to work loyally for substantially the same proposition that was presented in Cincinnati." To this Morehouse could not agree. He felt that united action as between parties was impossible until there was an active change of personnel. "The view that it would be better that the matter should not be brought to a vote at all would seem to be academic, in view of the certainty that it would be voted, since under ordinary parliamentary procedure the minority of the committee would move to substitute their view for that of the majority and that would involve a vote. . . . On the whole looking back on the Round Table, I view it a failure. . . . You may be surprised to know that it was contrary to my judgment that the matter of the name was brought into the last General Convention at all. . . . I did not know that the matter was to be brought up in any of those diocesan conventions. I only went into it as a practical measure much later than that time when, as it was certain that the matter was to be brought into the Convention, I tried to find common ground on which a breach between parties could be avoided and some sort of progress could be made by a reasonable approach to unanimous consent. I failed and that ended the idea as a matter of practical politics."

It is true that Morehouse failed to accomplish that

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which he most desired at the time, but it is also certain that he acquired an experience that was valuable to him and to the Church in later years. He became known as one who would willingly sit down with his brethren and discuss any subject without rancor and with no withholding or tempering of his own pronounced conclusions.

In the 1913 General Convention held in New York, Morehouse served as teller, and was appointed to the important committee on Amendments to the Constitution. His name appears in the Convention Journal of that year in place of that of Mr. J. Pierpont Morgan, who had previously served. He presented resolutions relating to the Prayer Book and the canons pertaining to Holy Matrimony. It was at one of the joint sessions of that year that he began his able presiding. At the Joint Session on October 22nd he was in the chair when the delegations from the Church of England and Canada were presented. Missionary work among the Indians and the Negroes was discussed and the Bishop of Toronto spoke. Henceforth it was a tradition that he should preside at one or more of the Joint Sessions.

It was at this convention that his friendship with Rosewell Page of Virginia began. Page was a militant Low Churchman, but the two men became warm friends. Mr. Page wrote thus of Frederic Morehouse in a letter to Clifford Morehouse at the time of the senior Morehouse's death:

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"Your father was to me one of the most attractive and charming of men. My intercourse with him in General Convention was truly congenial to me . . . differing as I did from him in his Churchmanship—though we never differed on the essentials—I found him fair in debate and reasonable on all questions that arose."

At the 1919 General Convention in Detroit, Morehouse served again on the Committee on Amendments to the Constitution. He presented several resolutions and certain important courtesy motions. The address of Cardinal Mercier at the Convention gave him great satisfaction, not only because of his words, but because of the unprecedented act of a Roman Catholic Cardinal attending a Convention session. With his customary grace and force Morehouse also presided at the Joint Session at which Foreign Mission work was discussed.

Here he learned to know and admire Dr. James E. Freeman of St. Mark's Church, Minneapolis. His feeling for Dr. Freeman was reciprocated. As Bishop of Washington, Dr. Freeman later wrote of Morehouse:

"I have always regarded him as one of the fairest and most high-minded laymen of the Church. No matter what his position on any question, his motive was always pure and his sincerity utterly unchallenged. I doubt if there has been a layman in our generation possessed of such strong convictions as he held, who was so universally beloved even by those

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who differed from him. Repeatedly when situations were tense and party spirit strong his voice has spoken the word of conciliation."

Said the Rev. Hanson A. Stowell of Arkansas, one of his fellow deputies of 1919:

"I can recall no one in Convention comparable to him in depth of conviction, in courage and courtesy, in the quick yet accurate manner in which he could make clear confusing things."

The publication of the *Christian Nurture Series* of Church School material was one of the real contributions which Morehouse made to the work of the Church and to the cause of Christian education. New impulses were stirring the minds of educational leaders in the Church. The older material which had been excellent for its day was beginning to fail to measure up to the new requirements of education. The old "pedagogy" had disappeared and at Teachers' College of Columbia University, at Harvard, and at the University of Chicago, "Education" had captivated the attention of young and fresh minds. A new approach to religious education was required.

In 1912 the Rev. Dr. William E. Gardner became secretary of the General Board of Religious Education of the Church. Among his early plans was the production of a series of lessons that would be based on entirely new principles, consistent with current educational ideals. The basic idea was to be Christian growth and nurture rather than the incul-

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cation of facts. In the development of the series Dr. Gardner had the assistance of the Rev. Dr. Lester Bradner. With his aid and that of a number of writers the series gradually took shape and was entrusted to the care of The Young Churchman Company.

Morehouse was intensely interested in the series. The Church at large was watching for it with curiosity and in some cases skepticism. The first numbers were issued in 1916. The series was frankly experimental, and Dr. Gardner was always careful to say that he was concerned with an idea and approach rather than the creation of a perfect system of lessons. But the immediate reaction was highly favorable, though some thought the material too elaborate; others complained that it was too costly. In the main there was great satisfaction and the number of users increased rapidly. From other Christian communions there came many inquiries, and the religious educational circles of the country all testified that the Episcopal Church had pioneered in a highly successful fashion.

The war, with its increase of costs and prices, complicated the publication of the *Christian Nurture Series* for Morehouse and his associates. The rise in prices of paper and other materials followed very promptly upon the company's arrangement with the General Board of Religious Education. The result was that a large investment far beyond what had been anticipated became necessary. This put an unexpected

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and severe temporary strain upon the resources of the company. It even became necessary for it to establish its own bindery. For a time the project caused anxiety to Morehouse. But with liberal banking aid, he was able to fulfill his obligation to Dr. Gardner and the General Board of Religious Education and to give to the Church an admirable mass of material that has partially revolutionized our Church school institutions. Since those early days the Morehouse Company has continued its responsibility for additional and revised *Christian Nurture Series* material with a happily sustained relationship to Dr. Gardner and his successors, the Rev. Dr. John W. Suter Jr. and the Rev. Dr. D. A. McGregor.

Chapter VII

THE CITY CLUB

THE INTEREST of Morehouse in civic affairs crystallized in his work in the City Club of Milwaukee. That he could have had a very useful career in this field is certain. The *Milwaukee Journal* once urged him to become a candidate for Mayor. He declined, however, and chose to do his civic work largely through the medium of the City Club.

It is uncertain whether or not Morehouse was a charter member; Rabbi Hirshberg of Milwaukee believes that he was. The men who were most active in the organization of the City Club were John A. Butler, son of A. R. Butler, a prominent Milwaukee lawyer; Glenway Maxon, a prominent social leader; and Victor Berger, editor of the *Milwaukee Leader*, who was later the first Socialist member of Congress. Incidentally, Mr. Berger and Morehouse were very close friends, though they did not agree in politics and there was a definite break between them at the time of the World War when Mr. Berger's pacifist and pro-German sympathies brought him into general disfavor.

The City Club at first had no regular place of meeting and was apparently rather desultory in its

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efforts. It was not so much a civic club as a general discussion group called together as often as there might be someone to speak before it.

At the same time there were several other somewhat similar organizations in Milwaukee. Fred S. Hunt, Humphrey Desmond, and others were connected with the Milwaukee League, a literary society. There was also an organization called the Milwaukee Forum, in which the active leaders were Francis McGovern (later Governor of Wisconsin), Andrew Agnew, and Judge Eschweiler. Still another was the Sunset Club.

Various members of these organizations and others not affiliated with them came to feel that there was a need in the city for something more than discussion clubs. Accordingly there was a meeting held in the Morehouse office at an uncertain date, probably in 1910, at which the following were present: Henry Campbell, chief editorial writer of the *Milwaukee Journal*; Albert Friedman, merchant; Will Desmond; Dr. Mock, secretary of the City Club; Fred Hunt, lawyer; and Fred Morehouse. Discussion centered about the question as to whether or not the City Club, if it became a genuine civic organization, ought to take sides in any controversial matters. Messrs. Campbell, Friedman, Morehouse, and Hunt thought it should; Messrs. Desmond and Mock thought not. Those who thought the club ought to take an active interest in politics prevailed, and it was decided to



Frederic C. Morehouse, about 1911

THE CITY CLUB

reorganize the club with Fred Morehouse as president. This was subsequently done, as recorded in the abstract of the City Club records.

At first, though Dr. Mock continued as secretary, all of the correspondence and business matters were handled from the Morehouse office. Morehouse was anxious, however, to put the City Club on a sound business basis as well as give it an opportunity to function in civic matters, and therefore rented space on the third floor of a building on Wisconsin Street between East Water and Broadway. This gave quarters for committee meetings and for restaurant service, but was not large enough for general club meetings. These meetings were held in various places, generally at the Blatz Hotel, but sometimes in restaurants including that maintained by Gimbel Brothers in their department store, and occasionally in theatres. One of the early speakers was Woodrow Wilson, then president of Princeton University and being talked about as a possible presidential candidate, who spoke at the Pabst Theatre. Morehouse presided at this meeting.

Another forward step was the appointment of a full-time professional civic secretary. The first such civic secretary was Hornell Hart, who served from 1913 to 1917. At the present time Dr. Hart is on the faculty of Duke University, Durham, North Carolina.

One of the controversies in which the City Club was engaged at about this time was the question of an adequate lighting system for the city of Milwaukee.

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Through the influence of the City Club an up-to-date system of street lighting was installed. In this same connection the question arose as to whether members of the City Club committees should speak only for the committee or for the City Club, and whether the Board of Directors should have the power to override its own committees. In the Chamber of Commerce the Board of Directors did have this power to override its own committees, and consequently the situation often arose where a committee did a great deal of work and brought in a report only to have it thrown out by the directors. Morehouse favored letting the committees speak for themselves without any veto power on the part of the Board of Directors. This policy prevailed and has continued ever since. It has been one of the strongest factors in making it possible for City Club committees to make strong reports with civic recommendations that have carried great weight in the matters concerned.

Somewhat later the City Club moved to larger quarters on West Wisconsin Avenue, then known as Grand Avenue. They were fully adequate for the time and all meetings could be held there. There was also an excellent restaurant. The club had an entire floor of the building, and it was very well furnished. This was the scene of activities all during the World War, when there were frequent meetings with speakers on war subjects, many of them from abroad.

One such speaker was Dr. Charles Gore, then

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Bishop of Oxford. He arrived in Milwaukee during an influenza epidemic. Frederic Morehouse and Mr. Hunt went to the railroad station to meet him. They expected to find a typical English bishop in gaiters, traveling in style in the parlor car. However, they watched the parlor car and no such person got off. They were about to return disappointed when Morehouse recognized the Bishop in a man who had alighted from the day coach, carrying a suitcase and a wooden box. He was accompanied by another man, his secretary, who also carried a suitcase and a wooden box. Both were dressed in ordinary clothes. The Bishop and his secretary were put up at the Milwaukee Athletic Club, where they had a parlor, two bed rooms, and a bath, despite Bishop Gore's protests "that he was not accustomed to such luxury." Because of the influenza epidemic it was impossible to hold a large meeting, but the Bishop remained about a week, and a number of small meetings of various groups were held.

Fred Hunt recalls how startled Bishop Gore was at the way in which his baggage was handled. Because he had expected to remain only a short time, most of his luggage had been sent on to Minneapolis, where he was to have a later engagement. When he mentioned this, Hunt immediately stepped to a telephone, called the hotel in Minneapolis, and had the manager agree to send the baggage down to Milwaukee. The whole transaction took about five minutes,

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and when Mr. Hunt reported the arrangement, Bishop Gore was very much puzzled at the quick way in which it was done. "In England," he said, "it would have taken a great deal of time and there would have been many orders to be signed and correspondence back and forth before anything could be done about it."

Mr. Hunt also recalls that Bishop Gore in speeches and interviews at that time expressed the hope that England would not gain any territory out of the war and especially that the British would not take over the German colonies in Africa. This was early in 1918. This statement created a good deal of excitement and was the subject of a protest by one Henderson, an Englishman who was over here on some kind of propaganda mission for his government.

Mr. Hunt and Mr. Leo Tiefenthaler, the present executive secretary of the City Club, both agree that Morehouse was an excellent presiding officer and after-dinner speaker and that he was always very quick in repartee.

During a certain political campaign, about 1917 or 1918, Morehouse introduced Judge Joe Donnelley at a public meeting. Donnelley was known as more or less of a professional Irishman, and was a very vigorous politician. In introducing him Morehouse said that he did not wish to neglect the Irish with their fine civic experience since they always took an active part in city affairs and invariably voted at least once. Judge

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Donnelley in beginning his speech said that this was not the first time that the Irish had been shocked by an Englishman's statement in regard to civic corruption. Morehouse interrupted to say that he was no Englishman but that his ancestors had been in this country for some three hundred years. Judge Donnelley replied that it took more than three hundred years to change an Englishman and that the trail of the serpent was still visible. For himself he said he could not trace his ancestry to Plymouth or any other barren spot.

At the time of Morehouse's death, the City Club paid tribute to him, and at a meeting of the Board of Directors, July 5, 1932, Mr. Trowbridge moved that the following minute be entered in the proceedings of the Board and that a copy be transmitted to the family:

Frederic Cook Morehouse, one of the founders of the City Club and president during its early, critical, formative period, passed away on Saturday, June 25th, 1932.

Mr. Morehouse was a member of the first board of Governors of the City Club, 1909-1911; President, 1911-1915; member of the Board of Governors, 1915-1917; member of the Board of Directors, 1920-1924.

The City Club first loomed into prominence when Mr. Morehouse took the presidency. The club had been in a critical condition. Recognizing his capacity as a leader, his vigorous personality and his devotion to high civic ideals, a number of similarly-minded club members, who, together with him, saw the possibilities of building up the

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City Club into an organization dedicated primarily to civic betterment, asked Mr. Morehouse to assume the presidency.

Under the leadership of Mr. Morehouse and with the support of these co-workers, the groundwork was laid for those civic ideals which the City Club now supports.

We acknowledge the debt of gratitude which the club owes Frederic Cook Morehouse and we mourn his passing.

Judge Max W. Nohl has recently written of Morehouse as "one of the dozen or two men in Milwaukee who could be singled out as outstandingly civic-minded." He was always ready to do his part for the uplift of humanity, not only in his community, but in the country generally. . . . There never was a better member of the City Club than Mr. Morehouse."

Herbert N. Laflin, an intimate friend, has always admired Morehouse for "his civic-mindedness and his active interest in forward-looking movements, particularly in the organization of the City Club in the years immediately preceding the World War."

Many other distinguished residents of Milwaukee have put themselves on record in various ways by regarding Morehouse as one of their truly great citizens.

Chapter VIII
WORLD WAR YEARS

TO MOREHOUSE the World War brought great distress of soul. His editorials frequently reflected his real agony of spirit. In analyzing the first year of the war he admitted that there are some by-products of value, but he wrote, "the blackness of night has settled over what once was Christendom. The Dark Ages have begun again. Let those who will delight themselves with panegyrics of the incidental good that has been wrought by war. Let them indulge in vituperation of those who see so glaringly the awfulness of the conflict, the magnitude of the chaos, the frightfulness of a condition of world-hatred, that they are not willing to underestimate its horror. We would not deprive them of their consolation."

He refused to involve himself or his editorial column in any petty denunciations or campaigns of hatred. In 1915 he wrote: "There is not much that one poor, solitary American can do in the midst of this awfulness. He cannot enter into the fray for the sake of trying to right what is wrong. He cannot offer himself at a recruiting station nor can his wife or his mother offer her best-loved one as a sacrifice for her country. All honor to those, in other countries, who can do this and are doing it. The American

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cannot. But there is one poor little service to humanity left to him and to her: we can, each one of us refuse to hate."

Later, in the January 1st issue of *The Living Church*, Morehouse wrote: "There is a war-time message to the American people that has not been written, perhaps because it is so vast that human words cannot express it. We have picked up volume after volume; we have read letters and editorials and pastoral letters and sermons in the search for it. We have even, in our poor, foolish way, tried to write it ourselves, only to discover that we also had failed. God, send us an Esaias to preach it! God, snatch a coal from Thine own eternal altar at which Thy Son is ever both Victim and Priest, and touch the lips of him whom Thou wilt choose to say this missing word to the American people! God, leave us not, as the awfulness of this year of terrors dies away into history, with no word of guidance to us, Thy people, who would perform the supreme service to suffering humanity in this hour of gloom.

"We cannot, indeed, hope to pen that message, nor can anyone unless God gives a special inspiration to him. But it runs something like this: Little children, love one another. And let each particular American who takes up his pen to write in this day of wrath, this day of mourning, first cast his eyes to that wonderful admonition which St. Paul penned to his Corinthian children and to all humanity which should

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follow them: 'Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.' "

In 1916 Morehouse was asked to take the chairmanship of the Milwaukee Chapter of the American Red Cross, which was organized on the 29th of June of that year. The work of the Red Cross as developed under his chairmanship was unusually efficient. The correspondence in the years 1916 to 1918 was so voluminous that it hardly seems possible that he could have had time for any other activities. The literature sent out under his direction is a model of clarity and convincingness. In a letter to American citizens he writes:

"Your government calls you to service.

"In this crisis in our nation's history a hundred million citizens are the dependence of the republic. Some must serve at arms. Some must command. Some must nurse the sick and wounded. Some must furnish supplies. Some must give money.

"All, without exception, are called to serve. All, without exception, are called to give themselves.

"For the great bulk of us, our place of service is in the Red Cross. The Red Cross now sends out the official call of the government for the mobilization of all the people. The President of the United States is its President. It works under the authority of the War Department. It provides officially the vast machinery, men and equipment, for caring for all who may be brought into suffering or distress as a result of war or

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of any great calamity—tornado, earthquake, fire, or whatsoever it may be. The government calls for a million citizens to enroll in the Red Cross.

“The Red Cross invites the registration of everyone—man or woman—who will volunteer to give any form of civilian service in time of war. This is important.

“Finally, the Red Cross hopes to be a unifying force in Milwaukee, and it invites the coöperation of all citizens, of whatever affiliations or sympathies, in common work for the amelioration of suffering. There are no differences of opinion here. All humanity is on a single level of suffering, and, happily, in the care of sufferers.”

Meanwhile, with all of his Red Cross work and other responsibilities, he was able to carry on much outside work, some of which required travel. It was at this time that he formed his friendship with the then Bishop of Connecticut, Dr. Chauncey Brewster, who greatly admired Morehouse. He visited the Bishop in March, 1916, and Bishop Brewster wrote later of him: “On March 24th, 1916, he spent the night at my house. After he left, my wife, my daughter, and I, each speaking independently, declared his presence in the house had been like a benediction.”

On St. Matthew's Day, 1916, Morehouse rejoiced with his friend Bishop Webb on the tenth anniversary of the Bishop's consecration. There was a dignified and joyful Eucharistic service in All Saints'

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Cathedral, a Church Club dinner in his honor, and the presentation of a pastoral staff—all with Morehouse's assistance and appropriate notices in *The Living Church*.

On the entrance of the United States into the World War, problems became increasingly acute. Morehouse and the Red Cross chapter had succeeded in raising funds for the equipment of a Base Hospital, for which they were personally thanked by Mr. Eliot Wadsworth. The volume of work had grown to tremendous proportions. It was not without its problems, however. There were charges of misappropriation of goods, which Morehouse was not willing to let stand without investigation. In letters that are a model of conciseness he challenged those making the charges for proof. Either accusers were unwilling to back up their statements or they communicated with the chairman verbally, for there is no record of answers to his letters.

He often felt that it was difficult to get coöperation and sympathy from headquarters. On one of his trips to Washington he complained that he was not allowed to present the case of the Milwaukee Chapter. Writing to Harvey D. Gibson, the general manager, he complained of a sense of depression. He had come a thousand miles at his own expense to talk over some of the problems of the Milwaukee Chapter. "I was given no opportunity to discuss the subject with you in any constructive way and still less with

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Mr. ——. I am obliged to say that he was even less courteous and resented the questions I asked."

Mr. Gibson politely answered the protest regarding the misunderstanding, but it was clear that it was one of those troublesome disagreements between national and local interests that were frequent in many governmental and voluntary relief agencies. "In justification," wrote Mr. Gibson, "I can only say that I endeavored to the very best of my ability to present to you our National viewpoint which is responsible for a number of decisions . . . which might appear unfair to any one individual chapter."

Milwaukee perhaps had a larger proportion of citizens of German origin than any other American community. In certain quarters the search for disloyal workers and spies seems to have been a very persistent one. In June, 1917, Morehouse received the following letter from Government agents:

"It is reported to me that Miss Blank of the Red Cross Nursing service in Milwaukee is not an American citizen. I believe she is an Austrian, her Austrian name being discarded when she came to the United States as a child of twelve or fourteen. She has stated that she has relatives in Europe. Inasmuch as this woman is connected with the Red Cross, I thought this might interest you."

His answer was as follows:

"I am in receipt of your favor and thank you for the information transmitted. I have no acquaintance

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with Miss Blank, but have taken up the matter quietly with the head of the Base Hospital and with the chairman of the committee on Class Instruction, who has come intimately into touch with Miss Blank in that work. It appears that both these were aware of the facts you have stated. Miss Blank is aware that she cannot go with the Base Hospital as she had at first hoped, and she is engaged in other forms of service.

"I am confident by what I am told by both these, and particularly by the Chairman of the Committee on Class Instruction, who has known her for a long time, that Miss Blank is entirely loyal to this country and in sympathy with it. She has been engaged in Red Cross work for several years under appointment from the headquarters at Washington and is known personally to the national head of the Department of Nursing. Since the war broke out Miss Blank has been of great service in connection with the training classes in Milwaukee, and has both conducted herself and expressed herself as thoroughly in sympathy with this country and desirous of serving it. She is a woman of considerable force of character and it is a pleasure to be able, therefore, not, unfortunately, from personal knowledge, but from excellent testimony to make this report concerning her."

All this was in line with his avowed intention of letting the spirit of Christian love prevail. In spite of difficulties, the work of the chapter was very properly appreciated. In February, 1917, Eliot Wadsworth

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wrote, "I hardly know just what I can say by way of thanks and appreciation for what the Milwaukee chapter has done in so short a time. I think no other chapter has made such progress." In the months that followed Mr. Wadsworth seems to have had no reason to change his opinion, and the record recounts an outstanding one of the highly efficient work of the American Red Cross.

In the meantime the task of interpreting the War to the readers of *The Living Church* was not neglected. On April 7, 1917, was published the Easter number of that year. It followed President Wilson's message of April 2nd. "God is calling to the American people," wrote Morehouse. "With war upon us, a specific duty rests upon the Church in connection with the protection of the moral welfare of soldiers. Let the Church awake! Surgeons, nurses, railroad men, business men, capable women are preparing to support the army in surgery, and in promoting efficiency and physical comfort. The Red Cross chapters are active in all our cities. Base Hospital equipments costing thousands of dollars are being collected in the larger of these. What are we doing to support the chaplains? The government appoints a chaplain for each regiment but gives him no equipment nor allowance for providing such. The Y.M.C.A. does excellent work, especially in the larger camps; but the unit of the army is the regiment, and only on a regimental

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scale, and by strengthening the chaplains, can moral and social assistance to the men be adequately given."

Nor was he indifferent to the practical aspects of the situation. In the same issue he asks the Church to awake and support the Red Cross, the Y.M.C.A., and the chaplains.

In June of 1917 he is concerned in his editorials that we should learn something from the experience of England. He believed that he had found the secret of some of the failures of the English presentation of religion in the army and what he called "Anglican coldness." Prayers for the dead and sacramental emphasis he believed would restore warmth to the services and make religion touch the heart. There is that editorial and another in the October 13th, 1917, issue that is touched somewhat by the current hope for a rebirth of religion on the battlefield. It is not pronounced, and it is probable that in subsequent years he would have not been willing to endorse everything that he said. Secret diplomacy seemed to be at the heart of much of the difficulty as he saw it.

On October 13, 1917, he wrote: "When at the beginning of the War, we were challenged with the insistence that Christianity had failed, we denied the charge and maintained that what had failed was an unchristian diplomacy that was accustomed to play fast and loose with the moral standards of the nations and which recognized no obligation to the Christian law of justice and love. Scarcely a nation of Europe

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has had a diplomatic history in which defiance of Christian ethics has not repeatedly been both practiced and tolerated. If America, as we believe, has, in general, conducted her diplomatic affairs on a higher moral plane than has been customary abroad, we must remember that our national isolation has for the most part kept us out of temptation. Not because we were, as a people, more moral than other nations, but because we coveted no one's territory and assumed at least that no one coveted ours, and because we began our national life with no evil traditions inherited from centuries gone by, we have been immune from the intrigues, the alliances, and the ententes that have been familiar in older lands."

The Armistice seemed the Day of Judgment for the World. "*Dies Irae, Dies Illa*. The Day of Judgment has come! When Germany surrendered, an era in history—a long, long era—ended. Over night a new era began. It is the Christian Era, Second Series, Year One. Germany stands before the tribunal of civilization. The Law that God ordained is the law by which she is to be judged. The nations present their indictments. Germany broke the peace of the world in order to conquer the world. Germany tore up her treaties. Germany made war, not upon armies only, but upon defenseless women and children and old men, upon homes, upon religion, upon orchards, upon factories. Germany took whole populations into captivity and mistreated them there. Germany made conquered



Frederic C. Morehouse and Lilius E. Morehouse, 1918

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lands desolate and broke down all economic possibilities within them. Germany exacted enormous indemnities from helpless populations. Germany was a party to Turkish crimes against the Armenians. Justice reigns now. Justice is calm. Justice is magnanimous. Justice is cool."

During 1918 the work of the Red Cross and of *The Living Church* and the other kinds of existing war services kept Morehouse exceedingly busy. Tragedy entered the family, and his son Howard was sent back to the United States seriously wounded. Howard had been educated in the public schools in Milwaukee and in Howe School, Indiana. He had been working in a lumber mill in Marshfield, Wisconsin, when the Mexican border trouble arose. He enlisted in the National Guard and was sent to duty in Texas. On his return he worked for a short time at The Young Churchman Co., but upon the declaration of war was called out with the National Guard. He was sent first to Camp Douglas and transferred to the field artillery. He became a regimental sergeant major, but for some minor escapade was temporarily demoted. When he reached France he was made a corporal, and then completed the work for a second lieutenant's commission for which, because he was under age, he was not yet eligible. He was to receive it in September, 1918, when he reached the age of twenty-one, but he was wounded at Fismes, August 10th, and invalided home.

A gun shot wound in the thigh had severed the

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sciatic nerve, and mustard gas had weakened his lungs and paved the way for tuberculosis. For a short time he seemed better, and in 1919 was married to Miss Margaret Blodgett. When tuberculosis set in, Howard and Margaret moved to Colorado, hoping that the milder climate would be beneficial. But he became rapidly worse; his leg had to be amputated; and, when it was clear that he could not live much longer, he insisted on returning to Milwaukee, where he died on January 18, 1928. Bishop Capers, who ministered to him in Colorado Springs, writes of "his spirituality and his fine Christian courage."

In the earlier days of Howard's illness Morehouse had written an Easter editorial on the Resurrection Glory. How far he had his son in mind one does not know, but its appropriateness is obvious:

"Christianity transforms suffering. There is no grief so deep or inexplicable, no depression so terrible, no sorrow so overwhelming, no fatality of circumstance so perplexing that we may not go through it to the glory which lies beyond, if we hold close to the nail-marked Hand. . . . The Resurrection is the only key to the mystery of pain, suffering and death. The Risen Lord says to each of us that there is no situation, no trial, no black and dim horror of grief that may not serve as a doorway to a greater glory within. The terrible things of life have a meaning for Christians; they are only anterooms. To those who use them aright they are the necessary means of achieving a new and

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more wonderful knowledge than would be otherwise accessible to us. Christ was the great Pioneer who went on ahead and blazed the trail for us, and at each step of the road His precious feet have left their mark. At the seeming goal there stands the Cross, luminous bright with glory, the sign of the ages, gathering in its arms all directions and all times pointing the way to the Glory beyond." (*The Living Church*, April 15, 1922.)

"Fred's devotion to that sick boy," writes an intimate friend, Dr. Holmes Whitmore, "and the self-sacrificing provision he made for him was beautiful. The two, father and son, became very close in those latter days."

Chapter IX
CHURCHMAN AT HOME

MOREHOUSE's passionate concern for principles and the larger life of the Christian Church did not dull his interest in the life and work of his own parish and diocese. He knew that the parochial and diocesan units of the Church were the guarantee of its continuing life.

To him the parish had a definite function.

"What is the purpose of the American parish?" he asked on April 26, 1924. "Strangely enough not many of us have made the attempt to say. We believe that the answer must be divided into four parts, and that no parish is fulfilling its destiny unless it develops each of these four functions:

"I. It is to afford a center of worship for all the parishioners.

"II. It is a training school for children and adults in the Christian faith and life.

"III. It is a center for the idealism of a community.

"IV. It is a unit in promoting the work of Church extension and Church activity in the diocese and in the world."

The implications of the fourth function have been slow of acceptance.

"For two generations," he wrote on July 19, 1924,

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“progressive Churchmen preached, in season and out of season, the evil of parochialism, the desirability of treating the diocese, rather than the parish, as the unit in Church work. For a long time it seemed impossible to establish the principle in practical operation so strongly intrenched had the virtual independence of the parish become. Finally the opposition seemed suddenly to give way and surrender. The last straw that broke the back of the parochial camel was afforded first by the Church Pension Fund and then by the newly created Presiding Bishop and Council in laying heavy obligations upon dioceses, rather than immediately upon parishes, and demanding that the diocese find the way to fulfill those obligations.”

It was on this basis that he worked and worshiped as a parishioner of All Saints' Cathedral and an officer of the Diocese of Milwaukee. He was a regular attendant at the Cathedral, but because of its distance from his home he made his early communions at the neighboring parish of St. Mark's, for the upkeep of which he always made a small pledge. After the early service and breakfast he invariably took the entire family to All Saints' Cathedral for the eleven o'clock service. The great feasts were strictly observed in the Morehouse family. Christmas Day, for example, was always marked by attendance at two services, except for the smaller children.

In the diocese his work was varied and useful. For a number of years he was chairman of the Depart-

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ment of Social Service. Of his service of many years on the Standing Committee, his close friends, Dr. Holmes Whitmore of St. Paul's Church and Herbert N. Laflin, both speak in the highest terms.

He followed the fortunes of Racine College with affectionate interest both because of the valuable contribution it had made to the life of the Church and also, one may believe, because of his devotion to everything that pertained to Dr. James de Koven.

Toward the theological seminary, Nashotah House, he showed a zealous loyalty. Its teachers had always been among his warmest friends. Dean Webb, Dean Ivins, and Dean Nutter were in his confidence, and the subsequent election to the Episcopate of both Dr. Webb and Dr. Ivins gave him much satisfaction. The honorary degree of LL.D., which Nashotah conferred upon him shortly before his death, pleased him though he was not able to be present to receive it personally.

He always sought to establish personal relations with new comers. The Rev. Edwin T. Lewis of Whittier, California, who in 1913 went to St. Paul's Church as curate to Dr. Whitmore, states, "When I first went to Milwaukee I expected Mr. Morehouse to regard me, a graduate of Cambridge, with aloofness and possibly suspicion. My traditions had always been quite opposite to his. But no one could have been a kinder or better friend."

Bishop Harwood Sturtevant of Fond du Lac tells

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of the kindness of Mr. and Mrs. Morehouse to him. "I have always respected, admired and loved Mr. and Mrs. Morehouse since the early days of my ministry as an unsophisticated assistant at All Saints'. I have never forgotten the inspiration of their devotion to the Church and their wise and tender counsel to me."

In 1927, Morehouse and *The Living Church* gave cordial support to the setting apart of a third Wisconsin diocese—the Diocese of Eau Claire. In appealing for favorable action on the part of the Church, he said:

"One may hope, therefore, that General Convention will appreciate the self-respecting character of the memorial that will be presented on behalf of the two parent dioceses and will recognize that if existing missionary districts will accept the precedent and will attempt to support their own running expenses, even though they may still need assistance in their missionary work, it will be greatly to the credit of the Church people within their own limits and will materially relieve the national treasury of the Church.

"We think, too, that this will be the first instance in the history of the General Convention in which two dioceses have coöperated in this manner in the creation of a third diocese; and the fact that the preliminary action in the conventions of both the parent dioceses has been unanimous may be taken as an indication to the Church at large that the entire matter has been so thoroughly considered in the home dioceses and has been accepted with unanimity, that a

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like cordial reception of the plan may be hoped for from General Convention."

The subsequent creation of the Diocese of Eau Claire gave him much satisfaction, as did the election as first bishop of Dr. Frank E. Wilson, for whom he had great respect and admiration.

In 1922 Morehouse served as chairman of the committee to raise funds for All Saints' Cathedral, and in 1923 as the head of a similar committee for a building campaign for St. John's Home of Milwaukee, an institution for aged Churchwomen, of which he had long been a trustee.

Morehouse's views on "giving," as expressed in a 1924 editorial, are worth noting:

"A man who can give and won't give is not an asset to a parish, and it is not always possible for the rector or the parish to change him. Moreover, few people of small means recognize the constant demands upon the generosity of the men of larger means. To say that 'Mr. A. could pay our whole quota and never feel it,' may be very unjust to Mr. A., who may be giving away many times the amount of the parish quota in other ways; but it should also be realized that if Mr. A. did give the whole amount of the quota, the rest of us would not be relieved in the slightest degree from the duty of contributing according to the measure of our ability. In that event, the parish would be morally bound to give far in excess of its quota, so that all its people could and should do their rightful part. If a

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quota is not a 'debt,' neither is it a device under which some need pay nothing because one generous man will pay much."

He worked sympathetically with Bishop Ivins, as he had with Bishop Webb, and defended with vigor *The American Missal*, of which Bishop Ivins was the editor and the Morehouse Publishing Company the publishers.

Morehouse was not insistent in pressing his point of view upon others. Dr. Holmes Whitmore recalls that he and Morehouse were on the Standing Committee and in General Convention together for a number of years and they "got on famously." "I think Fred sometimes regretted, especially during the revision of the Prayer Book, that I could not vote with the rest of the delegation for some things close to his heart, but he respected my position and never tried to persuade me."

Perhaps it is against his home background of Church life, family and friends that we can most easily analyze the character of Morehouse. It is a temptation to seek for the clue to his character in some possible internal struggle between his Puritan and Catholic instincts. For Puritan in many respects he undoubtedly was. Frequently he defended the simplicity of the older American civilization. On July 25, 1925, he wrote: "There is so much of the old New England strain that is characteristic of the texture of American life and manners that to do away with it, to repudiate it, or

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to excuse it, might be so drastic as to be fatal. . . . It is high time that certain of the dangerous factors in the widespread cult of assailing the Puritans should be clearly recognized."

Clifford Morehouse testifies to this: "In family matters he was strict to the point of Puritanism in some respects. I recall, for instance, that he would never let us children buy balloons on Sunday, or go to Sunday movies or other entertainment. In the case of the balloons I resented this particularly because balloons were not generally sold in Milwaukee on any day except Sunday."

It was difficult for members of the family to be intimate with him in the ordinary sense of the term. The fact that he had such high moral and ethical ideals that everything seemed a matter of black and white made it hard for him and them to discuss the peccadillos of youth. In many respects the Puritanical strain is inescapable. On the other hand he was surprisingly liberal in other matters, and his general point of view would lead one to think of him as a crusader. Most of his austerities were dictated by Catholic practice, as he understood it.

In his relationship to the Episcopal Church he was frankly an Anglo-Catholic, and was proud of the term. Writes Senator George Wharton Pepper: "I admired his fidelity to his ideals and his tenacity of purpose in the pursuit of them. We were usually on the same side of issues before the Convention because we

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both had been trained in the atmosphere of the Oxford Movement and both were firm believers in the Catholic tradition. Our temperaments, however, differed greatly. He was essentially a party man and what, in a former age, would have been described as a 'polemic.' ”

Morehouse would have been the first to acknowledge the justice of this characterization. Yet he always thought of the Anglican communion as an entity. For him there could be no escape from the reality of difference of opinion into the doubtful satisfaction of a mere party allegiance and loyalty. Nor could he be content to build up a little Catholic group of his own or to regard his responsibility as merely to “Catholic” tradition. To him the Anglican compromise was a fact. He may sometimes have regretted it, but he never ignored it or was bitter about it. Occasionally he rejoiced in it.

The following picture of the Morehouse family life as recalled by Clifford Morehouse will give a clear insight into many aspects of Frederic Morehouse's life and activities.

“The predominant memory of my childhood is that we were a very happy family. We had everything that we needed, but we did not have too much, nor were we allowed to do extravagant things. We did not have an automobile, for instance, until I was about fourteen years old, and my father never really learned to drive a car very well—my mother not at all.

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"One thing that was particularly characteristic of both my father and my mother was the way in which they accepted the wives and husbands of their children as members of the family. They never used the expression 'son-in-law' or 'daughter-in-law,' nor did they expect to be referred to as 'mother-in-law' or 'father-in-law.' My sister's husband, Robert Lynn Farrar, my brother's wife, Margaret Blodgett Morehouse, and my own wife were taken in as members of the family in the same way as ourselves. Moreover, after the deaths of my sister and brother, when their widower and widow, respectively, remarried, the new husband and wife were also taken into the family as full-fledged children. This I think is rather unusual, and it certainly made for a very happy family life.

"My father had had to give up his formal education early in his high school days because of bad eyes. He suffered from iritis a considerable part of his life, and often was confined to a darkened room for weeks at a time with this trouble. Consequently he was doubly anxious that his children should have the best education of which they were capable. My sister was sent to Kemper Hall, Kenosha, Wisconsin, and subsequently to Milwaukee-Downer College. My brother had a public school education in grade school and then went to Howe School, Howe, Indiana. He did not want to go to college and was not compelled to do so; indeed he enlisted in the National Guard at the time of the Mexican trouble, which was very shortly after

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he finished Howe. Incidentally, one of his masters at Howe was Bishop Ivins.

"I was sent to the training school maintained by the State Teachers' College through eighth grade, and then to the public high school, and to Harvard. It was a great source of pleasure to my father that he was able to give me the college education of which he was deprived himself, though actually his self-education went far beyond anything that I learned in college.

"My father was always a very hard worker intellectually; indeed the fact that he never really knew how to loaf or enjoy a vacation probably aged him before his time. At one point we managed to get him to take up golf, and he stuck to it conscientiously for one entire summer, but he never got good enough to enjoy himself at the game, and so abandoned it after that one attempt. About the only forms of exercise that he really enjoyed were walking and rowing a boat.

"In one way I had a very close companionship with my father—much more so than either of the other children. Before we had a car we used to take long Saturday and Sunday streetcar rides to the end of every car line in town, during the course of which we would discuss all sorts of things. Moreover, he read aloud to me a great deal, both poetry and prose, and in that way I became acquainted with a good deal of the best in literature. I really think that he and I understood each other pretty well, although we did

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not talk about personal matters very much. He was always ready to stand by any of his children when they got into any kind of trouble, but we felt somehow that he was such a good man himself that he would not understand anything we did that was wrong, and, therefore, we hesitated to tell him about such things. I think now, as I look back, that we were mistaken and that we would have found him more sympathetic if we had confided in him more. He was not actually shy, but he had a great respect for the privacy of other people in personal and intellectual matters, and that gave him a reserve that was perhaps misleading.

“I think my father never had any really intimate friends, although he was admired and respected by everyone with whom he came into contact. He was very dependent on mother in personal and household matters, and she was equally dependent upon him.”

Chapter X

CHANGES AND NEW ISSUES

THE WAR period had made many changes in the Morehouse family. On August 19, 1915, at the age of 73, Fred's father, Linden H. Morehouse, had passed to his rest. Wrote Fred, "The machinery of his physical life ceased to move. His mind was clear to the last. Physical weakness prevented his reception of the Blessed Sacrament toward the last, but on the night before he passed to his rest he received the anointing unction—as also he had received it more than a year previously when about to undergo a serious operation—at the hands and with the intercessions of the Dean of the Cathedral. It was five minutes of three in the afternoon—'about the ninth hour,' as it is expressed in Holy Scriptures—when, without the slightest struggle, he ceased to breathe. God grant him refreshment and light in that world where rest and spiritual growth are the part of those who die in the faith."

Three years later, in his memory, The Young Churchman Co. was renamed the Morehouse Publishing Company, which name it bore until its consolidation in 1938 with the firm of Edwin S. Gorham, Inc., when it became the Morehouse-Gorham Company, under which name it now operates with

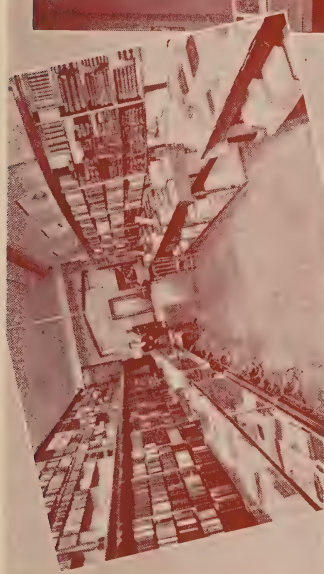
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Linden H. Morehouse, the nephew of Frederic and grandson and namesake of the founder, as president.

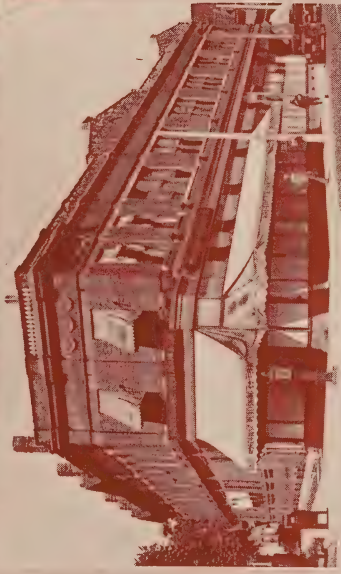
Fred's mother, Lydia Phelps Morehouse, followed her lamented husband to the grave after a lapse of thirteen months.

Again Fred's words reveal his appreciation of her life. "Mrs. Morehouse had been an invalid for a quarter century, and her lovely acceptance of life that was necessarily lived within four square walls, at least during the latter half of those years, was a benediction to her children and to those who knew her. That she would survive her husband had never been anticipated, but she took her separation from him with the same quiet trust and resignation that she had always shown in whatever might befall. She had been failing steadily in recent months; but she took finally to her bed less than a week before her death; and on her last morning, and until about noon, there was nothing whatever to indicate a speedy end. Then she complained of dizziness, and shortly sank into unconsciousness. She revived for a short time in the afternoon, during which she was communicated by her faithful pastor, the Rev. Howard D. Perkins. She also received unction, and the commendatory prayers were said by the same priest. Gradually her heart beat less distinctly, and at eleven o'clock in the evening the end came in perfect peace."

In 1919 we find the editor giving much thought and space to the defection of Dr. F. J. Kinsman. In 1919



Upper left: The Young Churchman Co., 1884



Lower left: The Morehouse Publishing Co., 1927



*Upper right: The Morehouse-Gorham Co.
Church Book Store, New York, 1940*



Lower right: The First Periodical Office, 1880

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Bishop Kinsman of Delaware was received into the Roman Catholic Church. Dr. Kinsman had been a teacher of Church history at the General Theological Seminary, from which post he was elected to the bishopric of Delaware. He had been, he declared, "one who had been trained in that school of Anglicans which regards the Church as co-extensive with a valid episcopate and priesthood and which holds that wherever there are priests and bishops of some line of Catholic descent, the validity of Catholic sacraments is guaranteed." That view he had rejected for the conviction that "the Episcopate is not one in fine-spun theory but in actual organization and communion."

This argument, Morehouse saw, was easily vulnerable because of the fact that the "Church of Rome admits that valid sacraments are given and received in the Orthodox Churches of the East which repudiated the papacy centuries before the Anglican Church did."

Dr. Kinsman also argued that the Episcopalian is only converted when he becomes a "Papist" and knows that branches cease to be branches when severed from the trunk. But, retorted *The Living Church*, "It is equally true that 'Papists' are only converted when they discover that several branches can grow out of one trunk, each retaining the full vigor of the tree, and that no one of the branches is justified in saying to the others, 'I am the tree.' " The analogy of the tree was given to us by our Lord, and 'Natural his-

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tory affords ample precedent for trees developing through branches and no precedent whatever for a tree consisting exclusively of a trunk without a branch.' ”

The files of *The Living Church* for 1919 and 1920 show numerous articles on such subjects as the Detroit General Convention, the Nation-wide Campaign, the 1920 Anglo-Catholic Congress in London, and the Lambeth Conference. The immediate success of the Nation-wide Campaign was due in large part to the efforts of the Church papers, all of which coöperated loyally.

In 1921 the editor of the London *Church Times* accused Morehouse of preaching “an ecclesiastical Monroe Doctrine for the American Church.” In commenting on an article by the Bishop of Nassau, the editor of *The Living Church* had suggested that the Church in America might develop a ceremonial use of its own. This so upset the editor of the *Church Times* that he began calling names. “We dislike the suggestion that the American Church intends, at some time in the future, to invent a new use. A ceremonial use cannot be suddenly invented; if it is an art, it is also a growth. It cannot be made offhand. . . . Philistinism is the besetting temptation of the American race.”

“We are not the Church of England in America,” retorted Morehouse. “We are not a Church for Englishmen. We are not a Church for Englishmen sojourning in America or for Americans of exclusively

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English descent. Our problem is to assimilate peoples from all the nations into one Church, as into one nation. We do not seek to make them Englishmen; we make them Americans. That is why the problem of inter-communion with the great Eastern Churches is much more an American than an English problem, and why the American Church has determined to deal with these direct rather than through the Church of England . . . Whatever was lawful in the Church of England when this American National Church was formed comes to us with the authority of ecclesiastical common law, and we have great respect for it; but that we cannot change the customs thus brought to us by our fathers from England is unthinkable; and that we ought not to change them as, from time to time, we review our liturgy and our ceremonial is equally unthinkable.

“But it does not follow that the American Church will, or can, throw all precedents to the winds, discard the experience of Christendom and start out to construct a brand-new style of worshipping Almighty God. But we reserve to ourselves the right to say how far the law of the Church of England in such matters shall be also the law of the American Church.”

This was one of the few occasions when Morehouse was really annoyed by the attitude of the *Church Times*. In other instances he had expressed appreciation of the *Church Times*' desire always to

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investigate statements about American Christianity before making editorial comment on them.

In 1921 Morehouse tried to get from the Secretary of Labor some sort of action to improve conditions at Ellis Island. It was a fruitless task apparently. Letters to Mr. Davis, the Secretary of that period, were answered by a secretary who maintained that the criticism was "unjustified and exaggerated" and "apparently part of the propaganda of certain interests opposed to restricted immigration, thinking thereby to so discredit the immigration laws and their administration as to remove the restrictions."

Naturally such letters aroused the indignation of Morehouse, whose criticism had been made in good faith and on the best of evidence. "That the Labor Department is unable to conceive that American citizens *might* be honest and disinterested, even friendly to the government and anxious that it should reflect the best American ideals, . . . is deplorable. If the Department had been able to write letters of thanks for directing attention to the scandal, and promising a thorough investigation and correction of abuses, we should all have felt that the case was safe in the Secretary's hands now that his attention has been directed to it. Since, however, his attitude is quite the contrary."

It is probably true, however, as he himself surmised, that the Department actually did move to cor-

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rect the abuses even though they were unwilling to admit that they existed.

To Morehouse, missionary work was the responsibility of the whole Church. The post-war period presented new and important missionary problems which had to be faced.

Writing of the 1921 Missionary Centennial he said, "Hobart was the pioneer in a long line of missionary leaders that had come to our own day. He and his generation did in America what the few missionary zealots in England had done a century earlier; they formed a voluntary society to do what the Church ought to be doing. Yet the impetus that led to the foundation of the Domestic and Foreign Missionary Society was much more representative of the Church than that had been which founded the S. P. G. (the English Society for the Propagation of the Gospel).

Our society was the outcome of a formal decision of the Church expressed in General Convention. There was not for long a repetition of the blunder of sending out missionaries for whom the official Church would supply no official oversight. Kemper and then Polk, and later Boone and Southgate, were to go abroad into the world and carry with them the full authority and vigor of the Church. As in the early Church, the Bishop was to go at the head of the mission, not to follow behind long afterward. . . . But, we have learned after this century-long experiment,

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that in place of a Church *and* a missionary society, the Church must itself *be* such a society."

In June of 1921, Lawrence College of Appleton, Wisconsin, conferred upon Morehouse the degree of Litt.D., a distinction which gave him peculiar pleasure, inasmuch as it was his first honorary degree. It provided some compensation for the lack of those college privileges which ill health prevented him from enjoying and of which he would have made good use.

In the fall of 1921 a printers' strike in the shop of the company caused him and his associates much unhappiness. That it was not due to any dissatisfaction on the part of his employees was some comfort to him (the strike was not only local but nation-wide), but for some weeks it was an undeserved embarrassment to him and to the company.

Throughout his editorship Morehouse had always encouraged his employees to consider themselves part of a large family—the Morehouse Office Family, he was proud to call it. With his feeling of true family kinship, he had always taken a great personal interest in the affairs of his employees. In time of illness or distress he always took it upon himself to inquire into all details and, whenever possible, to lend a helping hand. An understanding which he had with George Stetter, for many years his superintendent of the printing department, was that each of his employees was to be treated fairly and considerately at all times; and, according to their ability and loyalty to the firm, they

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were to be given raises in salary. This policy of increasing pay for trustworthiness and ability produced the desire among all the workers to outdo one another in efficiency and faithfulness.

On July 11, 1921, Morehouse faced the saddest disappointment in his long relationship with his printing department employees. Compositors, pressmen, feeders, and mailing-room workers claimed they could not break their faith with the union, and walked out. After many years of friendly relations the Morehouse Publishing Company did not believe its printers would strike. As they departed, Morehouse shook hands with each.

The printing plant in Milwaukee was temporarily closed and the periodicals were printed in Chicago for about two months. Morehouse's hope that the employees would return to the ideals of the "Morehouse Office Family" failed to materialize, and finally he reopened the Milwaukee plant on an open-shop basis. For some time the office employees and the new workers in the printing department passed through picket lines, often with police protection.

For two years Morehouse saw his old employees pursuing their oath to the union, while he stuck firmly to his feeling that the open-shop policy was more satisfactory for his workers. By October, 1923, the union yielded in its demands for a closed shop. Some of the striking employees returned, and were welcomed back to the "Morehouse Office Family," where More-

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house gave them the benefits of health and life group insurance, which added greatly to their welfare. As a result of the firm stand of the Morehouse Publishing Company and other printers in Milwaukee, the open-shop basis largely prevailed in that city from then on.

That Morehouse took a real interest in his "Office Family" was excellently shown when, during a small-pox scare, vaccination became compulsory. He was the first to bare his arm to the doctor sent to vaccinate, declaring he would not ask his employees to do anything he wouldn't do himself.

Morehouse was an indefatigable worker. He was at his office regularly by 8 o'clock and worked steadily until 5:30 or 6. Often he took home batches of manuscripts or proofs, and worked on them far into the night.

He took a great personal interest in every book published by his company. He conducted all of the correspondence with each author, and often made valuable suggestions that were incorporated in the text. Of written contracts he was skeptical. Morehouse told the authors what percentage of royalty they were to receive (generally after the sale of the first 500 or 1000 copies), and beyond that the whole transaction was left to the fairness and goodwill of the company. It is not recorded that any author had cause to complain at the working out of this rather informal

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business arrangement, which prevailed until about 1930.

When a book manuscript was accepted, Morehouse himself edited it and prepared it for the printer. Until his final illness this task was never delegated to a subordinate. And the proofs of every book, as well as of the periodical publications, were carefully read by him both in galley and in page form.

Among the most important books published by the Young Churchman Co., later the Morehouse Publishing Co., between 1895 and 1932, besides the *Christian Nurture Series* and the *New York Sunday School Commission Series*, were the following:

The three volumes of Dr. Francis J. Hall's definitive work, *Theological Outlines*, published between 1895 and 1898; *The Practice of the Interior Life*, by Bishop McLaren (1897); *A Manual of Instructions for Confirmation Classes*, by the Rev. William C. DeWitt (1901); *Meditations on the Creed*, by Bishop Hall (1902); *Catholic Principles*, by the Rev. F. N. Westcott (1902), long a favorite manual of Anglo-Catholicism; *The Religion of the Incarnation*, by Bishop Charles Fiske (1908); *Ways and Teachings of the Church*, by the Rev. L. M. A. Haughwout (1907); *The Office and Work of the Holy Spirit*, by the Rev. J. G. H. Barry (1908), and *Religious Education*, by the Rev. William Walter Smith (1909).

A new series of Church school lessons by the Rev.

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Walker Gwynne, entitled *The Gospel in the Church Series*, was published beginning in 1910.

Several books by Bishop Grafton of Fond du Lac were published, notably, *A Journey Godward* (1910), and *The Lineage of the American Catholic Church* (1911).

Another popular manual of Anglo-Catholicism was *What Catholics Believe and Do*, by the Rev. Arthur Ritchie (1910). A popular catechetical treatment of the Prayer Book was *The Prayer Book Reason Why*, by the Rev. Nelson R. Boss (1912).

Devotional manuals included *God's Board*, compiled by Frederic Cook Morehouse from various sources (1898); *A Manual for the Holy Eucharist*, by the Rev. J. H. McKenzie (1913), popularly known as the "Howe School Manual," and *In God's Presence*, by the Rev. Phillips S. Gilman (1929).

Other important books included *Decently and in Order*, by the Rev. W. C. DeWitt (1914); *Everyman's History of the Prayer Book*, by the Rev. Percy Dearmer (1915); *The Ethiopic Liturgy*, by Professor Mercer (1916), and *Religion in the Church*, by Bishop Charles Gore (1917).

Two books of instruction that still continue to be popular are *The Episcopal Church: Its Message for Men of Today*, by the Rev. George P. Atwater (1918), and *The Faith By Which We Live*, by Bishop Fiske (1919).

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Other important publications included *What a Churchman Ought to Know*, by the Rev. Frank E. Wilson (1921); *The Parish*, by the Rev. W. A. R. Goodwin (1921); *The Good News*, by the Rev. Bernard Iddings Bell (1922); *A Grammar of Belief*, by Charles L. Dibble (1922); *Contemporary Greek Orthodox Thought*, by the Rev. Frank Gavin (1923); *The Church, the Bible, and the Creed*, by Bishop Gailor of Tennessee (1924); *Church Facts and Principles*, by the Rev. T. Tracy Walsh (1926), and *The Life Abundant*, by the Rev. Robert B. H. Bell (1928).

Two noteworthy books by Bishop Stewart of Chicago were published: *Spanish Summer* in 1928, and *Six Altars* in 1930.

An important book in its revelation of religious conditions under the Communist regime was *Religion in Soviet Russia*, by the Rev. William C. Emhardt (1929).

Later books included *Building Family Foundations*, by the Rev. Harold Holt (1930); *The Romance of the Book of Common Prayer*, by the Rev. Francis Burgess (1930); *The Atonement*, by the Rev. Spence Burton, S.S.J.E. (1931); *Believing Youth*, by the Rev. Homer W. Starr, 1931, and *The Adventure of Paul of Tarsus*, by the Rev. H. F. B. Mackay (1931).

In all of these books Morehouse took a personal interest, and many of the authors were indebted to

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him for constructive criticism and suggestions in the preparation of their work.

In addition to the books published in this country, Morehouse made a specialty of importing from the leading English firms the best religious books published in that country, especially those by Anglican scholars or with particular appeal to Churchmen. His firm was the recognized agent for all of the publications of A. R. Mowbray & Co., and in later years of Faith Press in London, and special arrangements were made with other British publishers for the circulation in America of their important Anglican works.

For "Fundamentalism" Morehouse had little sympathy. William J. Bryan's program at this time seemed a dangerously reactionary one. Evolution to Morehouse was merely a name given to describe a vast range of phenomena in nature, epitome of our observations of the scope and character of the manifold changes in the world. At best it can only describe what has happened. It does not answer in any comprehensible way the questions "How" and "Why." . . . Even the Darwinian hypothesis is perfectly consistent with God as the Church has always believed in Him.

Frequent assurance along these lines seemed to him highly desirable because of the confusion in the minds of many devout people as to the Church's position in such matters.

The 1922 decision of the Orthodox Synod of the

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Ecumenical Patriarchate of Constantinople in the favor of the validity of Anglican orders was a source of gratification to Morehouse. "It provided proof from an impartial examination of those outside that the conviction which the Anglican communion firmly hold that its orders are valid by the strictest tests that can be applied, is warranted. The strongest charge that Rome had made against it during these centuries of estrangement is that no impartial forum has ever heretofore formally accepted the Anglican view concerning its orders. That charge seemed now to be forever nullified."

The decision was satisfying to Morehouse in itself and it also compensated for earlier disappointments in his efforts to further understanding between the Orthodox and Anglican churches. An editorial in *The Living Church* of May 5th, 1923, on the general subject read:

"The Anglo-Saxon Catholic is a totally different being from the Latin Catholic. It is true that his sympathies are wide enough to enable him to appreciate the good side of Latin Christianity. He has not the slightest prejudice against a practice because it is 'Romish.' He does not feel himself an alien in the worship of Continental Catholics. The philosophic distinctions between Latin and Anglican definitions of sacraments do not seem to him to be fundamental differentiations between things that, in fact, are identical.

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"But he remains an Anglo-Saxon. In all those historic clashes between two civilizations, from the Hildebrandine contest with King John, to the Spanish Armada, blessed by the Pope, and all the way down to the Papal denunciation of democracy, less than a century ago, and to the Roman intrigue in America to teach through the public schools that Henry VIII founded the Church of England, the Anglo-Saxon Catholic is thoroughly, fundamentally Anglican."

The Prohibition issue naturally came up many times in the early post-war period.

Morehouse believed in the Eighteenth Amendment but, though not partaking himself, he always assumed that anyone using liquor during prohibition days had come by it rightfully. He also went to the defense of Bishop Thomas F. Gailor, who, when president of the National Council of the Church, was quoted as saying, "I believe the Eighteenth Amendment was a mistake and I believe in the modification of the Volstead law." "To express the opinion that Prohibition is a mistake," maintained Morehouse, "is entirely within the rightful privilege of anybody, and the Anti-Saloon League is needlessly making enemies for the cause by attacking anybody for such an expression. . . . We are confident that Bishop Gailor never has counselled the violation of a law of which, however, he disapproves."

The work of *The Living Church* in collecting funds for worthy causes has been outstanding

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throughout its history. In the early twenties its work in behalf of the needy lands of the Near East through "Near East Relief" received high commendation from all over the world. New emergencies arising in 1922 from Turkish activities and domination necessitated further efforts. Morehouse put the needs thus in October, 1922: "We Churchmen as nearest of friends to Greeks and other Orientals have an interest in their welfare even greater than that which appeals through the universal call of suffering to the whole American people. We meant it when, in General Convention, scorning the weakness of helpless academic pacifism, we pledged by joint resolution of both houses, our good faith especially to create a public conscience which shall support our President and Secretary of State in any effort, diplomatic, naval or military that they may take towards the establishment of justice, mercy and peace in these stricken lands. Now let us with one accord show our sympathy in practical ways with those who have been newly plunged into distress."

In the war and post-war periods *The Living Church* secured sponsors for over 1,000 fatherless children of France, and raised more than \$100,000 for relief. For these humanitarian services Morehouse received citations from both the French and the Belgian governments. Russian Refugee Relief, Chinese Famine, Polish Children's Relief, and innumerable others shared in the sympathetic activities of Morehouse.

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It was by such appeals that Morehouse's reputation for humanitarian interest grew, and it was Dr. Charles V. Vickrey, long identified with "Near East Relief" and other altruistic agencies, who paid his tribute to him in these words:

"With all his high idealism in ecclesiastical relations he always found time to touch in a practical Christlike way the lives of the poor and unfortunate in many parts of the world."

One of many amusing clippings that came to the Editor's desk was from the *St. Croix Tribune*, which gave pictures of the entire staff of the National Council of the Episcopal Church together with Bishop Sumner of Oregon, Bishop Tucker of Virginia, and others, and stating that they were all seeking the post of Moderator of the Presbyterian Assembly.

"Now we have caught them!" wrote Morehouse in *The Living Church* of December 16, 1922. "Here, direct from the Virgin Islands, we have the evidence that the whole 'crowd' at the Missions House is seeking the job of Moderator of the Presbyterian Assembly! If anyone doubts it, see the reproduction from the *St. Croix Tribune* which is here printed. The correspondent who sends it to us writes that he had long been familiar with Blue Monday Musings and thinks that this may well begin a feature for Tepid Tuesday. Yes, we agree; or for Wicked Wednesday.

"The name of Rt. Rev. W. T. Skinner seems not very familiar around the Missions House, but the

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handsome features shown over his name seem strikingly like those of the Bishop of Oregon (Bishop Sumner). No doubt he, too, would adorn a moderator's chair. And why not?

"Incidentally, this is as near true as much of the information relating to Churchmen and the Church that is printed in many papers."

Chapter XI
THE EARLY TWENTIES

IN THE spring of 1922 Morehouse rallied to the defense of a well-known clergyman who had been tried by an ecclesiastical court for a number of violations of the canon, which arose from the fact that he had invited a Jewish rabbi to speak at a "watch night" service on New Year's Eve. The details of the unhappy episode may well remain buried in history. It is enough to say that to avoid difficulty and criticism the service at which the rabbi was to speak had been held in the parish house instead of the church. The service was a purely informal devotional meeting at which addresses were given by a visiting priest, three ministers from other bodies, two judges, and the rabbi, who read an address on "The Attitude of the Modern Jew Towards Jesus." There were informal prayers by the different ministers, a poem was read, hymns were sung, social greetings were exchanged, refreshments were served, and the rector pronounced the benediction.

It seemed to Morehouse, as it had to the clergyman, to be merely a social occasion. The authorities of the diocese, however, saw fit to bring charges. A court was set up and the priest was acquitted on all counts. The whole proceeding aroused deep indigna-

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tion in Morehouse's mind. "We cannot commend a Standing Committee that advised the prosecution, even if the Chancellor believed there were canonical grounds for it. We cannot commend the two presbyters and one layman who acted as prosecutors. We cannot commend the Bishop who inspired the prosecution. Challenging the motives of none of these, the Church must yet hold them all, in varying degrees, responsible for an injury to the Church, which is necessarily involved in the steps they have deemed it right to take."

He sought ways to help a priest who was intemperate, and carried on a considerable correspondence to that end. He tried to find a place for a Canadian clergyman, who, because of family complications for which he was not responsible, was obliged to resign his work. He was essentially a kind man, and no records will ever reveal the numberless things he did for troubled people who needed friendship.

Highly controversial thoughts from Morehouse's caustic pen often jarred the nerves of more than one of his readers. To Morehouse these expressions were his honest opinions on subjects which had come to his attention; he knew they were worthy of consideration by all good laymen. Startling thoughts often struck the reader between the eyes; he blinked—sometimes shuddered—but when he sat down and calmly re-read the editorial and digested its sage observations, he entered the next day a far wiser man.

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We can imagine the reactions the March 4th, 1932, issue brought when Morehouse penned:

“‘What will people think?’ and ‘What will people say?’ are very poor substitutes for moral decisions. Yet it is becoming increasingly assumed that there are no other canons of conduct than are indicated in these words. Many people come to their decisions on no other basis than this. There seems to be a growing disregard of the fact that there are principles of moral and ethical action which should supplant the merely automatic reflex of guiding our conduct on the basis of convention.”

The correspondence of this period between Morehouse and Haley Fiske, distinguished Churchman and president of the Metropolitan Life Insurance Company, though not extensive, was always spirited. Mr. Fiske never hesitated to take Morehouse to task for omissions or delays. “I do not notice anything in *The Living Church*,” wrote Mr. Fiske, “about the progress and meetings of that English delegation. . . . It is a noteworthy enterprise and I am surprised not to find some mention of it except their arrival.” To which Morehouse replied, “Somehow the matter did not seem to me very important and the visit seemed to me to be more in the nature of a junket than anything serious.”

Again Mr. Fiske complained that the London *Church Times* had reviewed an American book in which he was interested with no mention up to that

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date in *The Living Church*. "Have a heart," retorted Morehouse; "you don't know the difficulties under which *The Living Church* is published. . . . Do please have in mind that a paper that cannot be made to pay its expenses cannot 'command' the services of anybody. . . . Let me say also that I never have felt haste in book reviewing is very essential."

There seems to have been between the two that perfect frankness that engenders respect and confidence, and their letters reveal a genuine mutual regard.

Morehouse, a firm believer in frankness as a preventive and solvent of difficulties, once attended a conference to discuss clergy placement. Several bishops were present, and they were arguing for various devices, such as lists of available clergy, unemployable clergy, and so on. "After all," said Morehouse, "nothing can take the place of honesty on the part of the bishops. If you will stop recommending to each other the clergy that you have not been able to handle yourself, the problem will be well on the way towards settlement."

During these busy years, the twenties, odd bits of news sprang up in *The Living Church*. Each received Morehouse's attention. Curious facts and amusing stories all fitted into his scheme for being a good newsman.

"Bishop Thomson of Southern Virginia had been making one of his episcopal visitations in Virginia. Shortly after his return he received from the Pullman

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Company a small copper medal bearing the sacred monogram with a cross on one side and a figure of the Blessed Virgin on the other. It was accompanied by the following letter:

The Pullman Company,
Norfolk, Va., May 24, 1922.
Subject: Loss of Catholic Charm.
Bishop Thomson,
Portsmouth, Va.
Dear Sir:

I am enclosing herewith a Catholic charm, which was found in one of our cars some time ago, and presumed to be your property. If this is the case, kindly sign and return promptly the attached 'Lost Article Tag'.

Very respectfully,
C. W. Brengle,
District Superintendent

"The unerring instinct that led a Pullman official to connect any loss of Catholic charm with a Virginia bishop throws the acumen of Sherlock Homes completely into the shade," wrote Morehouse.

At the Portland Convention of 1922, Morehouse saw a new spirit at work in the Church. "How different are the General Conventions of today from those of the last generation, only the older men among us know. Party lines are completely gone. Suspicion has been so far banished that only in the rarest cases is there a tinge of it left. . . . On questions of moment we still have and must have majorities and minorities.

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The happy part is that we have nowhere a majority that wishes to rule in a partisan manner, nor any minority so small or so insignificant that it cannot immediately be turned into a majority if it can show 'just cause.' "

He enjoyed the story told by Bishop Overs of Liberia, who, referring to his portliness, quoted an old lady who asked him: "Why on earth did they send you to the cannibal country?" He also quoted Bishop Mikell's story of his appearance at a high school commencement in a town where there was no Episcopal Church. The preachers of the town had tried unsuccessfully to prevent his coming. One of them made the opening prayer at the commencement service and closed by saying: "Now Lord, we pray for the Episcopal Bishop. We pray Thee to give him a message. We believe that Thou canst do even that; for all things are possible with Thee."

"Do theological seminaries ever flunk students?" struck his imagination, and he gave his readers his views. The Rev. A. B. Parson said they did not and were pathetically weak in their academic standards. Morehouse felt he was wrong. "We who chance to be familiar with the working of several seminaries hear of men failing and leaving the seminaries by request because of this inability rather more frequently than we like to hear it. Or, if the leaving does not immediately follow an examination, so that a man's susceptibilities may be saved, at least we know that the request

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to leave is often quite closely connected with the failure to pass examinations.

"It seems to be sadly true that we admit too large a proportion of unfit men to the ministry, though perhaps the ratio to the whole number ordained is not very large, and it is exceedingly useful to try to discern how to account for it."

He was delighted with the presentation of the budget and program by Dr. Lewis B. Franklin, touched by the placing of the Labor Temple (by the Federation of Labor) at the disposal of the Convention, and impressed by the grace of a group of visiting Oriental ecclesiastical dignitaries.

Morehouse, together with Bishop Lawrence of Massachusetts, declined re-election to the National Council, on which both had served with great effectiveness. "I can say that it is with a real wrench of the heart that I decided it necessary to decline the nomination for a second term. An intimate association with the workers in the capitol of the Church has greatly increased my admiration for their work and my regard for themselves, both of which were marked before that association began. I am confident that the administration of the Church is in good hands."

He was pleased with the progress of Prayer Book revision and sure that quite enough was done "to justify three weeks of the time of very busy men, and thousands upon thousands of dollars expended, in order that the Convention might be held."

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About the Concordat, which under special conditions allowed the ordination of Congregationalists for a dual ministry, he was skeptical. The Congregationalists, he insisted, were not ready. "As an approach to unity the movement is undoubtedly dead."

Probably he was right in his analysis of the situation regarding the Congregational Concordat. Undoubtedly the Portland Convention was too anxious "to do something practical." In any case the *Congregationalist*, which probably came as near representing the mind of the Congregational Churches as any voice that could speak, said of it, "Unfortunately the voice of the joint commission went before the Episcopal General Convention in unfinished shape. For this no one was to blame. . . . The Canon in the form in which it was finally adopted can have no interest for Congregationalists or ministers of other denominations. It stands as a piece of legislation so crippled by compromises as to be completely ineffectual."

"Seldom," commented Morehouse, "have we read a criticism directed against official action in the Church that has caused us such chagrin, such real pain as this." Later the whole matter was tabled by the Congregationalists.

His prediction that the legislation would prove a grave embarrassment to the friendly relations between the two Churches has hardly been justified, however. The legislation remains not as an embarrassment but as a relic of an honest attempt to accomplish something

fine which miscarried because the Church was in too much of a hurry.

Even such obvious characters as those our favorite Mother Goose rhymes had depicted brought pictures to Morehouse's fertile mind and his facile pen flashed out. Never a dull moment in the reading of such editorials!

"Humpty Dumpty enjoyed a freedom from precedent which did not cramp his style in the least. He made words mean what he wanted them to. But most of us have a rather uneasy feeling that it is well to use words with the meaning which usage has attached to them. Words, at the most, are social conventions, for that is one thing 'usage' implies. We are, for the most part reduced to the humbling position of following ordinary usages of speech. 'Usage' also implies history, for the usage is the present term of a vast perspective reaching back to the past. Unless, then, we want to climb upon the wall beside Humpty Dumpty, it is an advisable exercise in self-denial and humility to stand on the ground along with the rest of mankind, and to use the words in the meaning which their history gives them.

"Christianity is a historical religion. It might be interesting to make a new and ideal religion completely conforming to our needs and aspirations, and completely separated from any historical foundation, but if we do so we cannot call it 'Christianity,' unless we follow Humpty Dumpty in usage. When we talk

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about Christianity, we are driven to the facts of history to define what it means. When we investigate these facts, we find that one of the marks of Christianity, in truth, a seemingly inevitable component of its very self, is the emphasis upon certain convictions about a historical Person who gives His name to the religion."

Morehouse's attitude towards the Federal Council of Churches was often misunderstood by those who were especially interested in it. He and Bishop Brent were never able to see eye to eye on the matter. He was not sympathetic towards the idea of full membership in that body for the Episcopal Church. His feeling was described in one of his editorials in 1923 following the failure of General Convention to accept membership.

"It must not be supposed that failure to accept full membership implies a desire for other than cordial relations with the Federal Council. Such cordial relations are entirely consistent with a policy of complete autonomy. There is at the present time a very cordial working policy between our Department of Social Service and that of the Federal Council. They have very much in common. Their respective executive secretaries are in frequent consultation. The Federal Council department maintains an extensive and valuable research service, and from the budget of our Social Service Department our National Council votes \$2,500.00 annually to the Federal Council for the

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privilege of making use of that research service. . . . Nobody criticises that expenditure, and it rightly expresses our good will toward the Federal Council."

In June of 1923, he wrote again of Fundamentalism as it was appearing in the Presbyterian General Assembly.

"It was a most unhappy incident whereby Mr. Bryan sought to commit the Presbyterian General Assembly last week to the position that there is a glaring breach between science and religion. Two truths cannot conflict with each other. If Mr. Bryan desires to contest the truth of evolution, he must do it by taking the grounds on which evolution is held to be established and show wherein these are untrue or insufficient. He cannot do it by ignoring the arguments that are adduced in its favor and simply setting up that his understanding of the Bible is thus and so, therefore no theory of evolution can be true. . . .

"Fundamentalism is a curious phenomenon of our day. As a protest against latitudinarianism, it ceases to be effective when it becomes intelligent. To force religious-minded people to accept Modernism because they cannot accept Fundamentalism is suicidal from the Fundamentalist point of view. It would surrender the whole field of intelligent Christianity to the extreme of Modernism."

For the next few years Morehouse continued to write of many things. For example, toward the end of 1924, his indignation was aroused at a suggestion

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which he considered could not possibly be serious. Yet here before him at hand was the proof! Boldly he took up the challenge of the impossible—until investigation proved otherwise, and the result proved amusing and highly startling!

Jack-knives for clergymen! It was not the silly season that led to this offer but a genuine desire to expose a hoax. In the December 29th, 1924, issue of *The Living Church*, Morehouse mentioned a circular to the clergy passing through the mails from two "doctors" in Indianapolis, offering a jack-knife to any clergyman who would send them "the names of one or more persons who, to their knowledge, are now afflicted with cancer, lupus, or tumor." He indignantly denied that any priest of the church would lend himself to such a propaganda, selling such information in return for a jack-knife. "*The Living Church*," he continued, "will give two jack-knives for positive information as to any clergyman of the Protestant Episcopal Church who has earned a jack-knife in this way."

Whereupon the "positive information" was given him by a priest who frankly avowed that he had earned a jack-knife in the manner specified, and now asked for the two other jack-knives promised by *The Living Church*! Morehouse personally attended to the selection and the purchase of two excellent jack-knives, each with steel blades, and they were forwarded by mail to the gentleman.

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Again, in the October, 1924, *Cosmopolitan*, Rupert Hughes had written an article explaining why he had ceased going to church. Morehouse saw that it was curiously vulnerable for a man of his ability and offered the opportunity of a religious editor's lifetime. Apparently Mr. Hughes had been reared in a Fundamentalist household. But even so he had not learned his Bible well enough. He misquoted passages of Scripture and had apparently never heard of apocalyptic writing. To him William Jennings Bryan's interpretation of the Christian religion was the dominating one. "The acceptance of Christianity," wrote Morehouse, "does not, in itself, make a man either wise or good. Mr. Hughes seems already to see this. Neither does its rejection. This Mr. Hughes seems curiously not to see."

Mr. Hughes resented the criticism and explained that he meant only "the enormous and ferocious multitude of religious people who call themselves Fundamentalists, etc."

"But if he only meant Fundamentalists, why did he not say so?" queried Morehouse. "If *The Living Church* should make a violent attack upon Californians, and then, when called to account for it, explain that we meant only the more violent followers of Hiram Johnson, would the defense seem to be justified? Would we not owe an apology to other Californians? What, then, does Mr. Hughes owe to those Christians who are not Fundamentalists, and who 'do

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not threaten the liberty of anybody else, and whom he attacked as Christians? Mr. Hughes' excursions into the realm of religion would be more intelligible if he would only insult the people he means to insult, and no one else. At best he has a very curious idea of the Christian religion."

During these years Mr. and Mrs. Morehouse were receiving visits and calls in their hospitable home from people from near and far. Missionaries always found a warm welcome. "The many hospitalities received from your mother and father are among the pleasantest of my memories," wrote Bishop McKim of Tokyo to Clifford Morehouse. Bishop Mosher of the Philippines speaks of himself and his wife being guests of Mr. and Mrs. Morehouse. "It was a treat to both of us," he said.

In considering how alive the Church was, Morehouse joined in the discussion with several notable editorials on "The Digestive Powers of the Church." His attention was centered on the ability of the Church to absorb the best that was in all those in her employ. To his mind it was no peculiar phenomenon; it was so simple and so logical that he presented his views to his readers with a picture which they could easily visualize. His knack of picking spicy sentences to draw their attention was well shown when he wrote:

"If I am driven to fasten my waistcoat with pins, I am conscious of the fact that they may serve the pur-

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pose—but I am also acutely aware of the fact that they are makeshifts. No pin ever becomes a button by legerdemain of my own. It still proclaims the fact of its origin and character. If, on the other hand, I eat my dinner, I discover that the potatoes, the meat, the fruit, cease to remain as they were—and become part of me, I am not really so much beef, so much potatoes, so much grapefruit; something has happened with all these ingredients which I have taken into my system. The something which has happened has destroyed them, in making them a part of me. In this crude figure lies the whole difference between assembling and assimilating! I really cannot, by the wildest stretch of the imagination, conceive of turning into a turnip, because of a taste for that delightful vegetable, or into a cow, because of a liking for steaks. It is just because I am alive that I can digest such incongruous elements.

“What divine claim has a religion which is a medley of all sorts of odds and ends of beliefs and customs? The Virgin Birth has a number of heathen parallels, the doctrines of the Atonement, of the Resurrection, nay, the very Eucharistic and sacramental teaching of the Church generally, has traceable and definite non-Christian affiliations.

“What does this evidence really show? The one thing it does indicate is the astonishing and extraordinary digestive powers of Christianity. It has managed, by some miracle, to remain itself, despite the engulfing

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of all sorts of miscellaneous bits taken over from all peoples of the world, through all the centuries of its past history. It has a remarkable faculty for subsisting on short rations, so to speak, and just as wonderful capacity for assimilating enormous amounts of nourishment selected out of a vast array of pabulum. It is rather a glory of the Church than her shame that she has this extraordinary power of digestion. It is her boast that she has a universal claim to the allegiance of all men everywhere, and can utilize their work, adjust their personalities, avail herself of racial and national contributions to her wealth—and still remain herself.

“Not only does she employ all sorts of men in her service—black, yellow, and white—saint and sinner, cultured and uncultured, educated and uneducated, ‘common’ and ‘refined’—but she manages to incorporate into herself the best that each race, each people, each person can offer of its own spiritual achievements and experiences.”

Then, suddenly, having shown that the Church was wonderful in its absorbing powers, he put forth the rather disconcerting question: “What is wrong with the Church?” Naturally the replies might be expected to be vague, perhaps slightly apologetic, but still Morehouse felt he hadn’t been answered. He presented his case bluntly:

“There will continue to be something wrong in the Church until all of us cure our own cases of spirit-

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ual malaria. There are chills and fevers—sacraments can cure—but not unless we apply them to the diseased spots with faith.” Still what was wrong? Morehouse gave the only answer he could conceive of: It was—“US!”

Chapter XII

THE MIDDLE TWENTIES

IN THE middle twenties attention was drawn throughout the United States to numerous political matters which Morehouse felt were worthy of attention. To him affairs of state and affairs of Church were not incompatible, especially when the state would violate what Morehouse thought was the highest essential of public decency. When the State Department of the United States planned a treaty with Turkey, Morehouse felt particularly aroused.

"One hundred thousand women in Turkish harems" became almost a battle cry in the discussions of 1926 pertaining to the proposal of the government to ratify this treaty. The House of Bishops had protested against the ratification. Many distinguished citizens had dissented violently. Morehouse espoused the opposition cause with vehemence and power. His editorials were numerous but more significant is his correspondence with the Hon. William R. Castle, Assistant Secretary of State.

On July 21, 1926, at the request of Bishop Fiske, Mr. Castle sent Morehouse a copy of an address he had made in Boston on the proposed treaty. "Propaganda!" wrote Morehouse in reply. "The attitude of the State Department towards the pending Lausanne

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treaty is one that fills me with amazement . . . The State Department has been hoodwinked by Turkey. . . . The question is, are there women (Armenian) retained after the atrocities of ten to fifteen years ago in such wise that the continued retention of them in Turkish harems is an abuse on such a large scale as to entitle the United States government to treat it as a factor in negotiating a treaty with these beautifully-reformed people? It is beyond question that very many thousands were thus seized. If there are not one hundred thousand still in captivity, it does not follow that there may not be somewhere from ten to twenty thousand, and that is enough I should suppose to justify some degree of intelligent protest when we are asked to make a new treaty."

"So far as I know," replied Castle, "no official of the Department of State has expressed the view that we are dealing with 'a beautifully-reformed Turkey.' The Department is not urging such a ratification and never has urged it because of Turkish reforms, but simply because the treaty is necessary that American activities in Turkey may continue to develop. . . . The question of the presence of Christian women in Turkish harems is not one which this government can take up with the Turkish government. . . . The number of these is highly problematical. It is fair to add that the conditions under which they are living, whether they remain voluntarily or are kept as practical prisoners are still more problematical."

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To this Morehouse replied: "You state that no official of the State Department has expressed the view that we are dealing with 'a beautifully-reformed Turkey.' I had in mind, of course, that Senator Borah has substantially taken that ground. . . . The matter of continuing to hold Armenian women in Turkish harems is a fact and it is facts of that sort that, in my judgment, should have impelled our government to say that since the old treaties have not been abrogated we would hold to those until the new Turkish government should have proved its willingness and ability to redress those wrongs and give protection both to women who have been handicapped under the earlier regimes and to minorities such as the Chaldeans.

"Of course you will understand perfectly that the State Department is not responsible for what people outside of the Government may say, nor is it responsible for statements that may be made by Senator Borah or others in the Congress. . . . I call your attention to the fact that on the front page of the pamphlet entitled *Kemal's Slave Market and the Lausanne Treaty* . . . the following statement is made: 'More than 100,000 Christian women and girls are at this moment held in vile and loathsome captivity in Turkish harems. . . .' Whether one says hundreds of thousands or tens of thousands seems to me to make comparatively little difference. It is simply and solely guess-work in any case."

In closing the correspondence Morehouse wrote

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appreciatively of Castle's courtesy: "I know that you cannot carry on a permanent or indefinite correspondence with a layman in regard to this matter, and am afraid that you will not even welcome the necessity for reading another letter from me, in spite of the great cordiality with which you have written throughout. . . . You have not denied . . . that the old treaties with Turkey are technically in force. It is that consideration that led me to maintain that the United States has a vantage point in dealing with Turkey, that the European powers have not. . . . When I spoke of those who maintained that 'we are dealing with a beautifully-reformed Turkey,' I think the context sufficiently showed that my reference was to those people who have publicly defended the treaty and not to the State Department. Obviously, after a treaty is before the Senate its defense proceeds from senators rather than from the State Department. . . . I cannot think that the attitude of the senators who have defended the treaty can have differed in principle from the attitude of the State Department who negotiated the treaty. . . . As you say, it is immaterial whether there are a hundred thousand or thirty thousand or a much less number of Christian women held in captivity. On the other hand I do feel that it was germane for the State Department to make inquiries as to the facts before accepting the good faith of the Turkish Republic."

In the middle twenties *The Living Church* was

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unusually interesting in its variety. Presbyter Ignotus (the late Dr. William Harman van Allen) wrote each week a spicy page called "Blue Monday Musings," which, unless carefully edited, tended to be indiscreet. Mrs. Evelyn A. Cummins, wife of the Rev. Alexander G. Cummins, of Poughkeepsie, New York, contributed a page called "Around the Clock," which was well done in itself and which offered a field of speculation to the curious as to what sort of entente had been worked out between *The Living Church* and the extremely Evangelical *Chronicle*, of which Dr. Cummins was, and is, the editor. Both Dr. van Allen's and Mrs. Cummins' pages were widely read, as were the contributions of a host of occasional contributors.

With the late Dr. Frank Gavin of the General Theological Seminary, Morehouse had an unusually close friendship. For a time Dr. Gavin acted as Literary Editor until it became too great a burden for him. "You always were altogether too obliging," wrote Morehouse. "You would promise to do fifty hours of work a day, and curiously enough would really start out to do it." He was willing to release him, but it was a disappointment to him that Dr. Gavin could not continue. The two men admired each other greatly. "I have one thing to say to you which has been on my mind for months," said Dr. Gavin in a letter dated December 21, 1925, "it is simply the record of my sense of appreciation and gratitude (and, in part of pride as

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your friend) in all that you mean to our Church. It came in renewed vigor during and since the Convention: Man after man returned saying, 'beyond all question Morehouse is *the* layman of the Episcopal Church,'—and then (in every instance) followed a glittering list of encomia—not from 'Catholic' Churchmen alone, either. I heard of innumerable things: your ability to 'see things whole,' to get on with complete preservation of confidence and no sacrifice of principles with men of other schools of thought, the clarity and pertinence of your remarks, and the outstanding ability in the chair. All this, and more, rejoiced my heart and does continue to do so."

It was a special source of pleasure to Morehouse that he was able to secure, as Dr. Gavin's successor, Professor Leonard Hodgson of the General Theological Seminary, now at Oxford University.

The election of Dean Benjamin F. P. Ivins of Nashotah as Bishop Coadjutor of Milwaukee brought great satisfaction to Morehouse. Bishop Webb had become so broken in health that a coadjutor was necessary, and at the January, 1925, Diocesan Convention Dean Ivins was elected from among an outstanding group of men who had been nominated. The ease and dispatch of the election gave Morehouse especial pleasure. "For the first time in more than half a century," said his editorial, "the Diocese of Milwaukee was able last week to elect a Bishop—this time a bishop coadjutor—on the first ballot and with entire



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good feeling." A theologian, a sociologist, an executive and administrator, Dean Ivins seemed the ideal man, and one to whom the diocese could well pledge its loyalty, still looking for guidance and direction from Bishop Webb, and unanimous in its affection for him.

For many years Clinton Rogers Woodruff of Philadelphia was the Social Service Editor of *The Living Church*, and carried on a weekly page devoted to social questions. Morehouse's interest in a liberal interpretation of social questions was always apparent though he himself was naturally conservative. He refused to allow Mr. Woodruff to be curbed or hampered. He once received a letter which began by commending certain stands that *The Living Church* had taken. "But," said the writer, "in view of your past course I have noticed with great regret that the editor of your department of Social Welfare has apparently joined the mud throwers as indicated by his reference to the Standard Oil Co. in your issues of the 18th and 25th inst. Such stuff as he quotes in both issues of course has been published by the mile in the yellow press . . . but I am sorry to see it in *The Living Church*."

Morehouse replied, thanking him for his cordial letter and stating his position thus: "Mr. Woodruff has entire charge of the department of Social Welfare, and I am sure that better results would be obtained from giving him the complete control than for me to

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attempt any editing of what he may write. This means, obviously, that there will be some instances in which I may perhaps disagree with him, but in such instances the chances are considerably more than even that he would be right and I wrong, since he has made a life-time study of these questions and is in the thick of all the fight. I do not think that we can hold such corporations as the Standard Oil and the sugar trust to have been whitewashed. Their ideals are not such as can be held up for emulation whatever be the possibilities of evading punishment. I do not, on the whole, believe that Mr. Woodruff will be found to have joined the army of mud throwers. He is constructive and is not likely to criticize with undue severity."

"His reply," testified Mr. Woodruff, "is one of the things that made coöperation with him interesting and delightful."

In early February of 1925, Morehouse attended the Foreign Missions Convention of the United States and Canada held in Washington. The President of the United States, Mr. Coolidge, was one of the speakers and showed in the subject of foreign missions "an intelligent interest." "If his remarks were not profound, they were at least a happy indication of his sympathy with the work and his appreciation of the problem," Morehouse wrote to Milwaukee.

But the gathering was apparently a disappointment to Morehouse. It did not seem to make the problems of missions any clearer to him. The program

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seemed rather to have been constructed for the purpose of presenting "good speakers" than of giving information. The addresses were inspirational but highly indefinite. The circle of interest seemed too limited. The great English missionary societies, for example, were not mentioned, and there seemed to be no facing of the problem of the place and nature of the Church. The latter weakness was felt by many, and, some years later, when the agenda for the conferences of Oxford and Madras were prepared, the place and nature of the Church had a prominent position on the programs as, naturally, it did at the Lausanne Conference in 1927 and the Edinburgh Conference in 1937.

Morehouse's paper at the 1925 Church Congress in St. Louis was perhaps not in his happiest vein. Well written and conciliatory, it lacked both the slashing controversial strain that made people admire him even when in disagreement with him, and also the sweeter spirit that was Frederic Morehouse in moments of repose. The subject was "Heresy: what it is and what shall we do with it." "Heresy is within the Church," he read, "the equivalent of treason within the State. It may be 'psychological' before it becomes 'overt.' Overt heresy is the definite repudiation of 'some part of what the Church declares to be The Faith.' "

Summarized, his theory was that the protection of the Church is to be found in the following: (1) An ever-increasing vigilance on the part of bishops in see-

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ing that "embryo heretics" are not added to our ministry; (2) the scholarly defense of every postulate of the Faith; (3) the inculcation of a high standard of personal honor in all the clergy; and (4) as a last resort and in very extreme cases, not to be called into action until every other expedient has been tried and failed, and only when grave harm is being done to the Church and to souls, the expulsion of recalcitrant formal heretics from the ministry—not from the communion of the Church—by judicial decree.

Without attempting to make a rule of its procedure, the Church Congress sought to have both a conservative and a liberal presentation of each subject. The Rev. Luke M. White, of Montclair, New Jersey, was the other speaker on the subject which was presented at the opening evening of the Congress.

It seems reasonable to believe that Morehouse would not have deliberately chosen to discuss the subject in that form under those conditions. Involving as it did both the definitive and disciplinary approach, it was almost impossible to deal with it in a paper that could not be either too long or too abstract.

In 1925 for the second time Morehouse was given academic honors; this time by Kenyon College of Gambier, Ohio, which honored itself and him by conferring upon him the degree of Doctor of Humane Letters.

But these honors were nothing compared to the realization the year 1925 brought to Morehouse. That

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year marked an important milestone in his editorial existence. The writing of his thoughts on March 21st, must have brought a tear of joy to his eyes and a thrill of pleasure through his entire being. Here on the desk before him lay a silver fountain pen and a little card—he must pause and note—and pausing, write an appreciation.

1900-1925

Heartiest congratulations on the Silver Anniversary of your editorship of *The Living Church*. We all hope to be here to see the Golden one!

YOUR OFFICE FAMILY

In writing his appreciation of the remembrance, he said editorially in *The Living Church*:

“The Office Family had remembered, when the Editor had not!

“Did ever one have so splendid, so thoughtful, so loyal an Office Family as this?

“Never before has this Editor been so touched. He remembers other occasions, in years gone by, when delicate expressions of good wishes have come to him from the Family. We have worked together in the utmost harmony, as being ONE. Some of us have been together nearly all of this long period; two, still longer. What a chain of memories, of thoughts, of hopes! What ghostly figures, in the flesh twenty-five years ago, flit by!”

In December, 1925, Morehouse received a letter from the Rev. Dr. W. S. Claiborne regarding the

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giving of the vote of suffragan bishops in the House of Bishops. It is not clear that he felt strongly opposed to it, but he stated the negative case quite definitely in his answer to Dr. Claiborne. "Thanks to you for your very kind letter of the 21st inst. I think the principal reason why the vote is not given to the suffragan bishop is the likelihood that within the next generation there may be so many of them. I have myself pointed out in debates that in England the suffragan bishops and assistant bishops taken together outnumber the diocesan bishops and that it is quite likely that such might be the case in this country. A suffragan bishop is elected to do the pastoral work of the episcopate, and especially the visitations, in order to leave the bishop of the diocese free to exercise the leadership that should rest upon him. The diocese does not need two leaders and the House of Bishops does not need two votes. Suffragan bishops are not members of the upper house of convocation in England, and the general feeling in the House of Deputies is that we do not want to give them a vote that could not be taken away if their numbers increase, as seems probable. If a diocese wants to confer upon its suffragan bishop all the rights to which any bishop is entitled, it has the option of changing his status to that of a coadjutor, as a number of dioceses have done."

Chapter XIII

DIVERSE INTERESTS

MOREHOUSE seemed to enjoy thoroughly the General Convention in New Orleans in October, 1925. New Orleans was familiar to Mr. and Mrs. Morehouse as the home of the latter's sister, Mrs. E. L. Edmonson, at whose home they stayed during the Convention. The warmth of the Southern welcome seemed to stir anew his fondness for the South and for Southern people. He was enthusiastic about the arrangements, deeply grateful to Dr. Harper of the First Methodist Church for courtesies to the convention and to Morehouse's interests. He wrote with special appreciation of the alumni dinner of the Virginia Theological Seminary. The election of Bishop Murray of Maryland as Presiding Bishop pleased him especially.

"Everybody is pleased," he wrote, "with the election of Bishop Murray as Presiding Bishop. He combines the elements necessary for that high office and is one of the most beloved bishops in the Church. A better man could not have been selected." For two days during the illness of the President, Dr. Ernest M. Stires, Morehouse presided over the House of Deputies.

Morehouse rejoiced in the felicitations extended to Dr. John W. Wood on the completion of twenty-

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five years' service for the Church's missionary work, and was shocked and horrified at the sudden and tragic death of Bishop Parker of New Hampshire. On the whole he was pleased with the decisions in Prayer Book revision, though the failure of the House of Bishops to ratify the insertion of the *Agnus Dei* in the Communion office caused him distress. The departure of many bishops left too few members present to secure ratification, though nine-tenths of the bishops present voted for it. To Morehouse the bishops seemed "deserters from the post of duty" and "selfish, unreasonable, and in defiance of their duty." The writer was one of those bishops who thus incurred the displeasure of the Editor. In his case, he was called home by the crucial illness of his father, and it is his belief that in the case of all the bishops who left the Convention there were satisfactory reasons which had been given to the presiding officer. Morehouse may have realized this later. In any case, his correspondence with Haley Fiske shows that Mr. Fiske urged him to publish the names of those who had "deserted." This Morehouse declined to do.

Nevertheless the Convention was "replete with good things." "I do not think of a single piece of legislation," ran his editorial comment, "that would be called bad. Neither was there any measure of importance decided by a close vote. Better than all this was the spirit of unity and fraternity that prevailed." Naturally he was pleased with the tentative adoption of his

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proposal to omit the Thirty-nine Articles from the Prayer Book.

During the summer of 1925 another of Morehouse's discourses on a little-considered subject struck a responsive chord in a public recently introduced to "Main Street" through Sinclair Lewis's novel. A new significance had been given to that prominent and very essential part of every town. In fact, a greater realization of the importance of that thoroughfare of everyday life was getting the thoughtful attention of the everyday man and woman. Morehouse, too, stopped, gazed at Main Street, and in his appreciation wrote:

"What have the Churchmen done for Main Street? Very little, except by the lives and work of all too few clergymen, consecrated and dedicated to the most difficult of all difficult tasks. Both the point of view and the ministrations of the Episcopal Church are as alien to Main Street as Main Street is to the typical city-bred Episcopalian. Main Street does well by our country. Her sons have been its great men, again and again. Her virtues are so homely, so vital, so close to the soil—yes, so axiomatically necessary—that they escape appreciation. For the American who reads the *Mercury*, Main Street is an unintelligible object of derision. Main Street hasn't yet heard of the *Mercury* any more than it has of the Episcopal Church."

In the following year, 1926, naturally much attention was given to the publishing of advance "Revision"

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copies of the new Prayer Book. To Dr. John W. Suter, the secretary of the Prayer Book Commission, and to Bishop Slattery Morehouse wrote frequently and with close attention to details. Questions of editing required careful consideration. Rubrics had been duplicated. One of them did not take into account the revised order of the service that followed. The English seemed awkward in some sentences. But on the whole he felt the new Prayer Book was good, though he regretted the absence of any recognition of the reservation of the Sacrament and "days of commemoration." With many of his suggestions Bishop Slattery and Dr. Suter were in full agreement. Some of these were later incorporated under the authority given the commission to edit the book. Other points did not meet with their approval. Still others seemed reasonable, but impracticable.

All in all, it may be said that to Morehouse belongs some of the credit for the final completion of the Revision at the Convention of 1928, and the permission given to the commission to remedy certain defects by editorial correction.

In answer to questions the Church was hearing about "change"—"clean-sweeps"—"old form outmoded"—or a "new broom sweeps clean"—Morehouse declared the Church was not growing any less wonderful; it wasn't becoming "detestable" in what he called "the whole rigmarole of Episcopalian parochial religion."

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“Conventional Christianity exhibits in full measure the unlovely features of any tradition. There is the conventionality of saying our prayers, of going to church, of receiving Holy Communion at intervals, of hearing and saying old formulas of belief and practice, and of the Christian form of conventional custom-morality. We may, for most of our life, feel a dear intimacy about all these things. But there is likely to come a time, a mood at least, when the whole rigmarole of, say, Episcopalian parochial religion is simply detestable.

“No lasting relief is likely to be found in making a clean sweep of the old order and starting afresh. The Quakers, the Methodists, and many others, did something like that, but inevitably evolved a conventionality of their own. There is no need to sweep away the old form. It can be redeemed.”

From 1925 to 1928 Morehouse was a useful and deeply interested member of the Evaluation Committee, appointed by General Convention, a committee whose task was to survey the Church's work in all fields. Associated with him on the committee were Bishops Fiske, Longley, and Mann, Rev. Thomas Casady, now Bishop of Oklahoma, Dr. Dandridge, now Bishop Coadjutor of Tennessee, Dr. Davis, now Bishop of Western New York, Dr. Frank Nelson of Cincinnati, Mr. Quincy Bent, and Mr. Warren Kearney.

All departments of the Church's work and the

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National Council were analyzed, and an enormous amount of self-sacrificing work was done by the committee. In the June 16th, 1928, number of *The Living Church* Morehouse reviewed the committee's report. "The greatest value in the report is in its perspective. It is not the result of pre-conceived opinions. Each department, each phase of work, was examined with an earnest desire to help. Each inquiry was sympathetic, but yet there was no desire to whitewash any department or individual suggestions for possible improvement rather than mere criticism was sought."

His comments on the report reveal a proper pride in the achievement of the committee. It was a notable piece of work. The melancholy fact, however, is that the Church seems to have a real ability to analyze its needs and little power to use the analysis after it makes it. The report of the Evaluation Committee lies almost buried and has been seldom referred to, except perhaps by subsequent committees that have been appointed to begin *de novo* to make the same or similar kinds of investigation.

On May 21, 1927, he wrote of "Cathedrals." One may suppose that in preparing for his approaching trip abroad his thoughts already had directed his mind in this channel.

"Most of our Cathedrals really are parish churches to which a *cathedra* for the Bishop has been added, but for those which are not we try to find justification along similar lines, in terms of the larger and more

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varied congregations they might contain, the imposing ecclesiastical (not unmixed with civic) functions they will make possible. We insist on thinking that because a Cathedral is a church it must be an auditorium, whereas its chief function is to be an act of worship, a crystallized and permanent prayer. Its beauty and costliness are the expression of how much God means to us. Its vastness speaks our recognition of His greatness and glory. Its architect should be set free from any consideration of the visual or acoustic needs of a congregation, to devote himself to the offering of the highest beauty attainable by his art. Its musicians should be free to work out and offer to God a musical service that represents the highest attainment of human skill irrespective of its ability to draw or repel a crowd. Its clergy should be able to carry on their work in absolute independence of the personalities, the petty compromises, the interruptions, the endless bickerings, above all, the bitter, grinding poverty of parochial life."

In July of 1927, with Mrs. Morehouse, he sailed for Europe. On his arrival in London, en route to Lausanne, he attended the Anglo-Catholic Congress, and wrote back interestingly of this and other matters.

"The same wild craving for amusement that overcomes us at home is apparent here as well. The papers carry large advertisements of Sunday dances at the hotels; 'twas not ever thus. Yet there are still valiant champions of the old order. Last Sunday I had

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attended the morning service at St. Mary's in Cambridge—an old-time ultra-protestant parish of which, curiously enough, Father Waggett has lately assumed charge, though he was away, to my disappointment, on that Sunday. As I strolled back to my hotel I had peeped into the entrancingly beautiful quad of King's College through the open gateway, and was looking longingly at the outside walls of the world-renowned chapel. A doughty guardian of the properties asked, somewhat gruffly, what I wanted. 'Was the chapel open?' I inquired. 'Not on Sundays, Sir!' was his emphatic reply. And I turned away, reflecting rather sadly on the difficulties in observing the Lord's day where the Church no longer offers the Lord's service as its chief event, and the hotels are ready to provide a substitute. Of course, in partial justification, it must be remembered that this was a Sunday in the University vacation.

"July 23, 1927. I was privileged to participate in some of the services of the 1300th anniversary of York Minster. The series of functions and festal Even-songs were accompanied by solemn processions of great magnificence.

"York is doing a magnificent work. And on the Sunday of their anniversary week, by the delicate courtesy of the Dean, the eucharistic sermon was preached by our own Bishop of New York, and the afternoon sermon by Bishop Brent—the latter of whom was described in the announcements as 'Bishop

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of New York West.' I understand that Bishop Fiske is similarly understood in England to be 'Bishop of New York Central.' I hope it entitles him at least to a pass!

"I have been much interested in Father Sill's Kent School boys, who are making athletic contests here in England. They were defeated at Henley, but they put up a good fight and are worthy of the fine reception they are receiving.

"The Catholic Congress opened splendidly last night at the vast Albert Hall. It was announced that nearly twenty thousand memberships have been taken out. By coincidence the Church Assembly opened on the same day at the Church House to pass finally on the matter of Prayer Book revision. If it is unfortunate that the two came together, the blame must rest with the Church Assembly, for the date for the Catholic Congress was announced long before the date for the former. But every care is being taken to prevent the Catholic Congress from seeming to be a 'demonstration' calculated to influence action in the former. This care is so meticulous as, in my judgment, to be carried too far, for in its interest there is no great concentrated service at the beginning or the end of the Congress, but only the Albert Hall sessions and the daily and Sunday Eucharists distributed among great numbers of churches. Neither is there any outdoor procession. Feeling with respect to the alternative Prayer Book is running high, and is very

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deep, though Catholics themselves are divided. Personally I hope that the new book will be accepted in spite of grave blemishes.

"Throughout the week of the Catholic Congress there is but one subject—the Holy Eucharist. Its every phase is treated by an expert scholar. The net result of it all ought to be very clarifying. The same care that marked the American congresses to avoid criticism, and especially attacks upon other Churchmen, is evident here. Catholic scholars, many of them of world-wide fame, are seeking to set forth consistently the whole philosophy of the Sacrament in twentieth century language and with due recognition of twentieth century thought. It will be much easier to follow it all in the printed volume which will contain all the papers than by the spoken words, in spite of the excellent amplifiers that carry the voice to all parts of the Albert Hall. But one must study and think, sentence by sentence, and not merely listen. Attendance at the sessions is stimulating, even thrilling, for the background obtained; but it is no substitute for the careful study that must follow later. There never will be a 'last word' on such a subject, but this book will mark an epoch in scholarly Anglican thought up to the present day."

Chapter XIV

RESERVATION AND THE THIRTY-NINE ARTICLES

SHOULD ANY of the consecrated bread and wine be “reserved” after the celebration of the Holy Communion? This was a question of great concern to Morehouse. Through all the years of his editorship he stood staunchly for the right of Reservation of the Sacrament for the benefit of those who are ill.

The practice of “Reservation” is a very ancient one. It means retaining portions of the sacred elements of the Holy Communion for the sick or absent. In the early Church the consecrated bread was often sent about from congregation to congregation as a sign of communion, or taken to the homes of the faithful that they might communicate themselves. The fear of irreverence or superstition led to the discouragement of such practices, but Reservation in some form, continued throughout the Church until the time of the Reformation. In England of that period there seems to have been a prejudice against it, and the custom largely died out. On the other hand, it seems never to have been explicitly forbidden, and in the Scottish Episcopal Church its use once more became general in the eighteenth century. In the Church of England the practice of Reservation for the sick was not common

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until the latter part of the last century, and it has never been formally sanctioned.

Much of the objection to Reservation has come from the fact that the sacred elements are used for worship, that is, placed in a tabernacle and brought out for services of "Adoration" and "Benediction."

Fred Morehouse's public statements on the question were limited to the Reservation for the sick—that the sick should receive as often as when well.

His most learned opponent, year in and year out, was Bishop Arthur C. A. Hall of Vermont, whose learning was outstanding and whose general Church point of view was closely akin to that of Morehouse. The Bishop was often asked to contribute articles on the subject to *The Living Church*.

Bishop Hall had always taken the viewpoint that since Reservation is not provided for it is unauthorized, and had acted on that assumption and belief in his own diocese.

Morehouse's argument had been that whatever has been lawful can be made unlawful only by a definite act of prohibition, and that when a practice is so widespread as is that of Reservation in the American Church, we cannot acquiesce in a position that plainly implies that the practice is no violation of the law of the Church. He did not feel as did a committee of the House of Bishops that legislation on the subject was imperative, but rather that Reservation is clearly lawful; therefore, since not imperative, legislation will be

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desirable only when details can be adjusted with reasonable unanimity. "That Reservation is not sanctioned by the law of the American Church we frankly agree; that it is forbidden by the law, we as frankly deny," Morehouse insisted again and again.

In 1922 he was accused of belonging to the "Latin party" in the Church and of forgetting important facts. Dr. Charles H. Hibbard of Pasadena called his attention to the statement of the House of Bishops in 1895 which declared that "the practice of reserving the Sacrament is not sanctioned by the law of this Church," and argued that the Prayer Book has no provision for Reservation because it was deliberately stricken out.

On the other hand, Dr. Lucius Waterman called his arguments unanswerable. How far the editor was influenced by the discussion is not altogether clear, but his mind seemed to turn more and more to the importance of legislation. Since there was a division of opinion, might it not be better, he asked himself, to settle it by legislative action? Possibly, because in some minds Reservation was confused with the service of Benediction, it seemed desirable to have a definite rubric providing for Reservation of the Sacrament for the sick.

In any case, in the summer of 1925 he spent much time and effort in securing statements of opinion from Church leaders on the Reservation of the Sacrament, and especially on a rubric he had prepared to provide

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for Reservation of the Sacrament for the sick, to read as follows:

When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. And if there be occasion for reserving any of the holy Sacrament that it may be in readiness for the communion of the sick or absent, he shall here set aside so much as he shall deem sufficient, that it may be separated from that which shall remain.

This he sent for comment to a large number of bishops and clerical and lay deputies to the General Convention. His mind must have been bewildered as he received the replies. The correspondence file indicates a variety of opinion. Dr. John W. Suter, the secretary of the Commission on the Prayer Book, Dr. George H. Thomas of Chicago, Bishop Weller of Fond du Lac, Father Hughson of the Order of the Holy Cross, Dr. Frederic S. Fleming, Mr. Stephen Baker, Bishop Brewster of Connecticut, Bishop Burleson, Bishop Manning, Bishop Perry, Bishop Wilson, Dean Bryer, Bishop Fiske, Bishop Irving P. Johnson, all approved of it. On the other hand, Bishop Freeman, Bishop Rhinelander, Bishop Gailor, Bishop Gray, Bishop Maxon, President Sills of Bowdoin, Dr. George Craig Stewart, Dr. Walter C. Whittaker of Knoxville, Bishop Ivins of Milwaukee were all doubtful, some of the expediency of legislation, and some of any necessity for it. There is no letter on file on the

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subject from Bishop Slattery, the chairman of the Prayer Book Commission, but it is probable that he was favorably disposed toward the presentation of the rubric to General Convention, though perhaps not to Reservation itself.

Liberal opinion as well as Catholic opinion was sharply divided. It was a difficult thing to predict from this correspondence what the mind of the convention would be on this matter.

The proposal for Reservation was finally brought directly before the New Orleans Convention in 1925 by the Rev. Dr. Alban Richey of Delaware in a somewhat different form from that suggested by Morehouse, but to the same intent. Morehouse seconded Dr. Richey's resolution and said, "We have today reached that happy situation where large numbers of the laity make their communions weekly or oftener. The reformers aimed at this ideal and found Communion from the Reserved Sacrament is the only way in which a priest in a large parish can serve his many parishioners who, on account of illness or other disability cannot come to Church." The Rev. Dr. George Craig Stewart said it was "most unfortunate to discuss at the close of this Convention a subject so deeply devotional, so close to our hearts," and moved that consideration of the matter be indefinitely postponed. The resolution was seconded by Mr. Morehouse and almost unanimously carried.

Over a long period of time Morehouse had carried

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on a campaign to drop the Thirty-nine Articles from the Prayer Book, but the original proposal had been made at the General Convention in Richmond, Virginia, by Dr. William R. Huntington. Dr. Huntington had always felt that the Articles should not be a part of the Prayer Book. Even when a candidate for Holy Orders he had been obliged to wait several months for ordination to the Diaconate, because of his views on the matter. In later years he wrote an essay, *Tract No. Ninety-one*, which he said was "designed to show that Newman, in *Tract Ninety*, gave the Articles a fatal stab, from which they have practically bled to death." (Suter, *William Reed Huntington*, p. 479.)

The position taken by Huntington was substantially that of Morehouse although his was a much more drastic proposal. Dr. Huntington had proposed to repeal them. Morehouse merely desired to have them omitted.

From that time on, the issue in one way or another was before every General Convention until 1925, when the Resolution to drop the Articles was tentatively adopted by the Convention of that year.

Morehouse knew, however, that the matter was not settled, since ratification by the succeeding Convention would be necessary. He made frequent references to it in his columns and worked for it as opportunity came. Meanwhile, however, there were those who were working for the retention of the Articles

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and a larger group who believed that their elimination was not vital, if there were those who would be seriously hurt by it.

In the 1928 General Convention, someone asked Mr. Morehouse what would be done with the Thirty-nine Articles if they were dropped. It was his opportunity to answer in serious vein, but it was his humor immediately to reply, "Turn them over to some good publishing house for a special edition!"

In spite of the favorable action of the previous Convention, the articles were retained by the 1928 Convention. The pre-Convention sentiment in favor of such action had become pronounced. The initiative was left to the House of Bishops, and when the question of ratifying the action of the 1925 Convention was presented, the Bishops voted indefinite postponement of the question. In the House of Deputies the motion to concur with the Bishops was seconded by one or more representatives of each school of thought in the Church, and the vote to concur was a unanimous one.

"The Thirty-nine Articles are to continue to be bound up with the Prayer Book," Morehouse wrote back from Washington. "I am glad of it. It easily became clear that altogether apart from signatures obtained to petitions by charging that somebody or other was seeking to 'destroy the Episcopal Church,' there were enough splendid, devout Churchmen who would feel seriously distressed if the Articles should

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- be dropped from their accustomed position to render it almost necessary that their feelings should be respected. Of course, all that had been proposed was that the Articles cease to be printed in one book and hereafter be printed in another."

But there was a suggestion of extreme disappointment in his later comment that "the Articles must be treated seriously as present day findings" and that he would "look for a movement to name the Prayer Book and the Articles as the standards of the doctrine, discipline and worship of the Church to which the clergy are constitutionally bound to give their assent at ordination." That this was rhetoric on his part seems obvious from his own implication that the vote was largely to spare the feelings of a conscientious minority and to avoid unpleasantness in a matter that for perhaps the majority was not a crucial one.

His fairness and courtesy in these discussions was often commented on. "He commanded respect for the uncompromising character of his convictions and for his fairness and courtesy in maintaining them—both in General Convention and in the paper. *O si sic omnes.*" Such was the witness of the revered Bishop Boyd Vincent of Southern Ohio.

Though proud to be called an Anglo-Catholic and fond of such a rather full ritual as is used in All Saints' Cathedral, Milwaukee, Morehouse did not approve of extremes of any kind. He was careful in his writing not to use phrases that would too easily offend the

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sensibility of other Churchmen. He rarely used the word "Mass" editorially, and not habitually in conversation. The Holy Communion was the center of his religious life. He always attended two celebrations on Sunday and never missed the week-day celebrations on Saints' Days and important anniversaries.

Apropos of his tolerance and care not to offend, Morehouse rather liked the story of the worthy Thomas Massey, M.P., who, in an excess of militant Protestantism, introduced a measure calling for the abolition of the term Christmas in favor of Christ-tide, and was brought to confusion by an amendment providing that he himself should henceforth be known as Thotide Tidey!

The death of the Rev. Dr. William R. Huntington in 1909 recalled many interesting contacts between him and Mr. Morehouse. Dr. Huntington, for many years the rector of Grace Church, New York, was the outstanding presbyter of his day. To those who tried to classify him he usually refused to be called "high, low or broad." He once said he was a high Churchman "though they won't acknowledge me." He had voted for the confirmation of Dr. de Koven as Bishop of Illinois, though he had opposed his election as Bishop of Massachusetts. On many questions Morehouse saw eye to eye with him, and on such a matter as the dropping of the Thirty-nine Articles he regarded Dr. Huntington as the natural leader for all who felt as they did. It is accurate to say

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that Morehouse had a great admiration for him, though, for a long time, Dr. Huntington was sensitive because of certain sharp criticisms which *The Living Church* had made of him during its earlier history—"sneers" he called them.

When, early in his editorship of the paper, Morehouse criticized the administration of the Holy Communion to Dr. Edward Everett Hale in Trinity Church, Boston, he was accused by Dr. Huntington in a letter to Dr. C. C. Tiffany "of getting up a rival grievance to the Fond du Lac scandal." (Suter, *William Reed Huntington*, page 360.)

Gradually they learned to know each other, however. Morehouse admired his forthrightness in debate. Writing to Dr. E. L. Parsons (then rector of St. Mark's Church, Berkeley) after Dr. Huntington's death, he said, "Shall we then acquiesce in making no progress or in attempting none? I cannot see why we should do so. Certainly that never was Dr. Huntington's position. He fought vigorously for the measures he thought to be right, and if he carried a measure by a majority of one, he never thought of receding from the ground thus attained."

In 1905 Dr. Huntington was greatly pleased that *The Living Church* printed in full an "Appreciation" of his influence and personality in General Convention which had been written by Dr. John W. Suter. He wrote to the Rev. J. P. Llwyd as follows: "Curiously enough, *The Living Church*, which for many

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years, during the period of Prayer Book Revision, persistently sneered at me and all my works, was the only one of the Church journals to print Suter's address in full. This, no doubt, was due to a change in the editorship; but, all the same, it came to me very pleasantly as a surprise." (Suter, *William Reed Huntington*, page 420.)

Two months later he wrote in the same vein to another correspondent: "It was as great a surprise to me as to you, perhaps even a greater, to see the thing printed in *The Living Church*, and I thought it very much to the credit of that journal that it was willing, after so many years, to make what was practically a retraction." (Suter, *William Reed Huntington*, page 426.)

Contacts of various kinds with correspondence on a number of matters followed in the next three years. Morehouse's attitude can best be described in his own words written after Dr. Huntington's death and reprinted in a review of Dr. Suter's biography. (*The Living Church*, December 19, 1925.) "Dr. Huntington had increasingly shown sympathy with the ideals of *The Living Church*, and it will ever be a gratifying memory to its editor that he had shown increasingly the marks of a true friendship for him. His last words written for publication, a poem at the fiftieth anniversary of his class at Harvard, were sent by him to *The Living Church* and were printed in our issue for July 10th—a mark of friendship, in the sending, which we

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could not fail to appreciate. (Dr. Huntington died on July 26th following.) The editor had enjoyed a delightful visit with him in May; and a dictated letter from Dr. Huntington to the editor under date of June 24th, written, as he stated, while confined to his room 'for a needed rest-cure, the fatigue of the winter having been temporarily too much for me,' must have been among his last letters.

"His personality was beautiful and lovely. He led men, partly by his superb eloquence, but more because he inspired their love."

Chapter XV

SAGADA

FEW INCIDENTS of the last decade of Morehouse's life reveal his character as fully as does the Sagada controversy. The Rev. John A. Staunton had done a remarkable piece of missionary work at Sagada in the Philippine Islands. He had begun with nothing, and with painstaking and sacrificial effort and persistent, patient teaching he had built up a mission among the Igorots that was regarded by many as a magnificent triumph for the Christian missionary enterprise. There were three principal stations—Sagada, Bontoc, and Baguio, with six priests and a large number of other workers.

In 1924, when the Sagada Mission was generally regarded as an outstanding success, it was publicly announced that Fr. Staunton was not in agreement with his bishop, the Rt. Rev. Gouverneur Frank Mosher. At the same time letters were published from four of the Sagada clergy stating that the failure of the Church to give the mission men and money needed for expenses of the work made it impossible to continue the mission which should therefore be turned over to a Belgian Roman Catholic Mission which had covered the whole province with out-stations.

All this was a real test of the loyalty and of the

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perspicacity of Morehouse. He felt a personal pride in the mission which he believed had justified the Catholic approach in the mission field. For Fr. Staunton he had a deep regard. On the other hand his confidence in Bishop Mosher, both as man and as bishop, was profound. His position was a difficult one, because his affections and personal relations threatened to impinge on his attitude towards a matter which should be approached on the basis of cold, bare facts. The correspondence covers over a year in time and includes letters from Bishop Mosher, Father Staunton, Dr. John W. Wood, with dozens of long painstaking letters written by himself to all these and to others.

From the mass of facts and suggestions that emerged he saw clearly that the interested parties as well as the Church in general would be most helped by a discussion: first, on the possibility of the abandonment of the mission; second, on the question of support; third, on the consideration of loyalty; and fourth, on the relationship between bishop and priest.

To abandon the Sagada Mission was to him unthinkable. "Those American churchmen who, believing in Fr. Staunton and desiring to enable him to try out very unique and unusual methods of missionary enterprise, did so in the firm expectation that the work would permanently be administered as a mission of this Church. Had they desired it to become ultimately a Roman mission it would be better that it should have been so established in the first place. It is

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not in the power of these priests to divert it to another use, nor could the Bishop nor the National Council do so without a gross breach of trust. . . . We have great confidence in Bishop Mosher. Not until he also shall advise that the mission be abandoned shall we acquiesce. And he has conspicuously not done so yet."

The support which the Church had given to the mission did not seem to Morehouse to be niggardly or mean. Bishop Mosher had pointed out to Fr. Staunton that Sagada was receiving one-fourth of the appropriation made to the entire diocese, which was, perhaps, the largest appropriation made to a single mission station of the Church anywhere in the world. The annual amount was approximately \$57,750. "When we have a world-wide work to maintain," wrote Morehouse, "and especially when the Church is conspicuously not raising the amount of its budget for existing work, the annual payment of \$57,750 for the work under the six priests is a large appropriation."

The question of loyalty was a more difficult one for decisive statements. Bishop Mosher had held that "an effort to plant a little piece of pure Romanism as a station of the Protestant Episcopal Church has been proven impossible." That the methods were Roman, Fr. Staunton seems to have frankly admitted. Writing to Bishop Mosher under date of October 30, 1924, he asks, "Was it not our 'Roman' method which years ago held Sagada for our Church when 'Rome' tried to take it from us?" He referred to a statement made by

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him in the convention journal "of what our Roman methods are and what they have achieved." He had previously written Mr. Morehouse that when he and his fellow-clergy had left the mission, the Belgian Roman Catholic Fathers would carry on with their hearty good will. In this connection Morehouse wrote thus: "The purpose of a mission to pagans is to make Christians of them. Theoretically, all of us would say that it is not necessary to make them Protestant Episcopalians. . . . We do not ask, naturally, that all our Anglo-Saxon customs and practices be taken over unchanged; but we should view it as a grave anomaly if one of the missionary churches we have planted should some day find itself more at home among Methodists or Congregationalists or Roman Catholics than among Anglican churchmen. We should feel that there had been a bad perspective on the part of those—no doubt with perfectly good faith—who had laid the foundations."

This factor of loyalty, he believed, was inextricably woven with the question of relationship between bishop and priest. In matters of practice, as distinguished from matters of faith, latitude should be allowed. One cannot say categorically, "This is right and must be maintained."

"But if there is to be this large amount of latitude allowed to foreign missionaries, there must somehow be recognized a principle of unity . . . That principle of unity is centered in the bishop. In the Mis-

sion Field no priest can obtain the measure of discretion for himself that we accord the rector of a home parish. The bishop is first among missionaries."

It was his belief in this direction that led Morehouse to write frankly to Fr. Staunton, thus: "You practically took the ground that what transpired in your mission was none of the Bishop's business. I don't see how any other interpretation could have been placed upon your letter. Now, of course, that is a direct repudiation of the Catholic position. . . . According to our American system, in an organized parish the Bishop must vest in the rector 'full power to perform every act of sacerdotal function' among his people. On the other hand, no such vesting of jurisdiction is given in the mission field, nor, in my judgment ought it to be given. . . . I shall always uphold the right of the Bishop in any missionary district and in any mission to give any lawful direction as to the conduct of services and the priest in my judgment is bound to obey those directions." (Letter of May, 1925.)

He was not at all hesitant in applying this principle to its final conclusion. "If a bishop and a priest cannot get along together in the mission field, the priest must go.

"Suppose the janitor believes that the church should be heated to ninety degrees and the windows kept closed. Suppose the vestry decides that a fountain should be erected where the water will trickle down the rector's august back as he preaches. Suppose

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the curate decides that he will preach at the lectern while the rector is preaching from the pulpit. Are not janitor, vestry, curate, to be allowed the privilege of self-expression? Is there no freedom for them? Shall ecclesiasticism be directed toward their downfall? Shall liberty—beautiful liberty—be prostituted in their cases?

“Every one of the self-willed arguments which the rector uses as justifying him in demanding that he have his own way, would apply equally to any one of his subordinates who might conceive that some stunt on his part would be useful. The rector cannot violate the order of his bishop and still expect his curate, his organist, his janitor, to obey his orders. If his appeal is to personal liberty, it must be a personal liberty that applies all round. If the rector is not to be esteemed a man under authority, neither is his curate. If the rector abolishes order and disregards the law of the Church, so may the others.”

In spite of the withdrawal of the staff, the Sagada Mission has gone on with real strength and vitality. Morehouse's words were prophetic of this continued success. “Sagada is not going to be consigned to failure . . . We do not wish to focus attention upon mistakes . . . but rather upon the magnificence of what has already been accomplished. The Church is not going to abandon the Igorot work.”

An examination of all the correspondence reveals Morehouse's persistent desire to be fair—to Fr. Staun-

ton and to Bishop Mosher and also to Dr. John W. Wood, who, as secretary of the Foreign work of the National Council, was deeply concerned about the whole matter. "I have done my level best," he assured Dr. Wood, "to write in such wise as to be fair to all the parties and, if it be possible, to allay the unrest that must be presented by the circulation of the material. [The "material" seems to refer to a series of letters sent out in this country by Fr. Staunton.] I think these are to be the most delicate editorials I have ever written, and all I can say is that I have done the best I know how to do."

It is clear that all this was anything but mere grist for the editorial mill. It was a devastating experience, thus to be torn between the impulse of his heart and the logic of his mind.

Subsequently Fr. Staunton was received into the Roman Catholic Church.

In this controversy issues were raised which had not been clearly faced before. It was in June of 1925 that Morehouse, apparently with the Sagada situation in mind, wrote as follows:

"If Anglican Christianity has any contribution to offer to that of the whole world, if it has any place under God in the life of His Church, its distinctive genius is going to be expressed in a steady endeavor and constant aim to the end of thinking things out. The very diversity of results in so many provinces of spiritual and moral investigation is an earnest of better

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things to come. It is perhaps understating the case to say that the Anglican genius does not find congenial attempted pronouncements on faith and morals from the top down. Whatever be the weaknesses of Anglican Christianity, one thing is sure—there is no hampering hand laid on the Anglican mind. We are bred up in an atmosphere in which the expression of the goodness we know and believe is encouraged and not forbidden, is stimulated and not repressed, and the ideal of his duty proclaimed again and again.

“In short every person in our Communion has not only the right to his opinions but the duty of creating them. No group of specialists has any preëminent jurisdiction entitling it to dictate. As it was the free consensus of corporate Christian conviction which developed the great statements of our faith, so we believe that it must be a free consensus which is the ideal which our Lord would have this part of His Church encourage. The consensus must be free. The opportunity spells duty.

“Thinking things out is not the privilege of the few but the obligation of the many.”

Chapter XVI

C R E D O

THE BEST statement of Morehouse's views is found in *The Living Church* of March 28th, 1925. A correspondent had asked him to state the difference between a High Churchman or High Anglican and a Catholic Churchman. In his answer he showed how the terms High and Low Churchman had grown out of Seventeenth Century controversies in England. The growth of the influence of Low Churchmanship had been followed by a period of spiritual apathy in the Eighteenth and early Nineteenth centuries, an apathy from which it had been aroused by the Evangelical and Tractarian or Oxford Movement.

"The 'Catholic Churchman' was the successor of the 'Tractarian,' " he answered. "He sought not to restore the Tory English High Churchmanship of Stuart days, which had become nearly extinct both in England and in America, but to take a totally new perspective, not based upon the controversies of Reformation days but rather upon the whole course of Church history. To the Catholic Churchman in America, the question of precisely what was the manner of worship set forth 'by authority of Parliament' whether in the reign of Edward VI or of any other

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king or queen, is not only immaterial but is a question rather of pedantic archeology than of practical Churchmanship. The Reformation is, to him, an incident in a long succession of Church history. The 'Reformers' are treated with neither greater nor less deference than any other figures in Christian history. The 'Reformation Settlement,' as a political measure whereby national freedom from a foreign super-power was achieved, he thoroughly accepts, and its permanent maintenance he demands with every fibre of his being. In the sphere of religion the term is meaningless to him. He allows no authority to English parliament or kings to dictate settlements of his religion, and his deference to the Church in any one century is neither greater nor less than his deference to it in any other. It is scarcely necessary to add that he no more desires to restore abuses of the Fifteenth than of the Eighteenth Century; he would test every religious practice of either of these centuries, or of any other, by the perspective of truth and value to souls."

The recovery of the historic perspective of the Anglican Church has resulted in searchings of heart as to the relation of Anglicanism to the rest of the Christian world.

"Growing out of this perspective of history, the Catholic Churchman would rather live in peace with the other great historic Communion of the Church than at war. With the Greek Communion this peaceful desire has found its fruition. We have been met

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half way and have found it perfectly practicable to 'get together.' With Rome this has not been found practicable, though an ever-increasing number in the Roman Communion has shown a desire to find common ground."

But Anglicanism finds itself living on terms of social intimacy with the great Protestant world.

"In his relation with Protestant Christianity, we doubt whether the Catholic Churchman has really 'found himself.' He is too close to the days when every Protestant threw bricks at 'Puseyites' and 'Romanizers' to have a really true perspective. We think it likely that Catholic Churchmen, as a whole, do not do justice to the larger amount of real Catholic religion that there is outside the visible communion of the Catholic Church. Within the Church, wherever Catholic Churchmen have been in the minority, it has generally been customary for Protestant Churchmen to treat them with contempt, even though the active persecution of two generations ago has largely died out. That they are constantly vituperated and misrepresented by one or two Church periodicals of a Protestant nature in America and a like number in England necessarily makes a true perspective more difficult. That such periodicals do not represent the best thought of Protestant Churchmen is a message that is constantly conveyed to us from men of the highest standing who account themselves primarily Protestants and whose friendship, in many cases, is freely

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given to *The Living Church* and its editor; but all Churchmen do not know that. That Catholic Churchmen and Protestant Churchmen can live together in peace and mutual good will has been shown in many places, despite the efforts of the partisans to prevent it. That Catholic Churchmen can work cordially with Protestants of other Communions in matters of common interest has been demonstrated often enough to show that it can be done, and it will be done more generally when we all learn to appreciate each other's position and convictions more intimately."

Meanwhile what has the Catholic Churchman to say of the Modernist approach of the last few decades?

"Catholic Churchmen are in such close accord with that branch of Modernism that seeks to teach the Christian religion in the increasing light that modern science and thought throws about its problems, that they are almost identical. With the other branch of Modernism, that abandons definite truths of revelation because of a materialistic preconception that prevents a coördination between truths taught in religion and truths taught by science, there is less opportunity to establish common ground."

Finally at the end of the editorial there is a clear and honest confession of sin.

"Let us frankly grant that the greatest handicap to the extension of Catholic Churchmanship is Catholic Churchmen. As a group, we have too often been petty, narrow, censorious. Detraction has been a besetting sin

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of the movement. We have, in many cases, been ultra-congregational. Where we ought to be leaders in the missionary cause, we have lagged behind others. Where we in America ought to have given inspiration to our national Church organization, we have been hypercritical and cold. In trying not to hate Rome, we have often fallen into the opposite error of copying things of hers that are not worthy to be copied. In trying not to be Protestant we have often been unlovely and unappreciative in our relations with Protestants. We have sometimes made more of little things than of great. We have, too frequently, not lived up to our principles, and so have stood in the way of our principles being accepted by Churchmen to whom we have commended them. The Catholic movement has probably spoiled us by its remarkable growth and success. Its own reasonableness, and not ours, has, under God, been the cause of that success. We believe, however, that we are slowly outgrowing these faults that do so easily beset us, and that, more and more, Catholic Churchmen are taking their rightful position toward the National Church and other Churchmen."

"But the terms High and Low as applied to Churchmanship are two hundred years out of date. They ought to be abandoned. They have to do with politico-religious conditions of another day and another land. There is no excuse for the continued existence of either High or Low Churchmen, especially in America. Both of them ought to cease living in a con-

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troversial atmosphere of three hundred years ago and catch up with the thought and the life of the Twentieth Century."

"All Sixteenth, Seventeenth, and Eighteenth Century formulas of doctrine must go—if we are ever to have unity. Not one of these is the clear voice of an undivided Church. If we believe our Anglican Articles to be vastly more defensible than the later confessions of faith that grew up in such profusion, so much the more have we to contribute to the cause of unity by setting them aside; and that we have taken the first step toward doing this before we meet the representatives of a great part of the Christian world in the World Conference on Faith and Order places us in the most advantageous position in that body. We have ceased to preach something that we shrink from practising. We can, in good conscience, ask the rest of the Christian world to do that which we have set the example of doing. We can lay stress upon adherence to the Catholic creeds and the Catholic sacraments as the bonds of unity without having the uncomfortable feeling that we are not willing to do what we are asking others to do."

There is a fine reasonableness about his whole statement that is a better index of the man's real character than anything he had ever written. The casual reader of *The Living Church* might have pictured him sitting at his desk in Milwaukee in solemn Anglican aloofness, stating his position with dogmatic disregard

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of the world about him. Did he really care about his Christian brethren of other names? Did he really crave a liaison of Catholic Christianity, as he understood it, with other religious forces? One answer perhaps is found in the multitude of letters written after his death by admiring friends of other faiths. Four of these seem indicative of the fact that what he had written was supported by his own character and aspirations.

Dr. Robert A. Ashworth, the distinguished Baptist, who was responsible for the moving Declaration of Unity at the Edinburgh Conference on Faith and Order in 1937, made his testimony in these words in a letter to Clifford P. Morehouse: "I counted your father among my honored friends. He was among the most useful, steadfast and conscientious citizens and Christians that I have ever known."

Humphrey E. Desmond of the *Catholic Citizen* of Milwaukee, referring to Mr. and Mrs. Morehouse, added his witness as follows: "Both lived such purposeful and useful lives in forwarding the cause of religion."

The Russian Archbishop Platon of the Russian Orthodox Church paid tribute to him in a telegram sent to Clifford Morehouse as, "One of the foremost leaders of the Christian movement in this country."

And lest it seem as if his sympathies and contacts did not reach beyond formal Christian circles, these fine words of his long time friend, Rabbi Hirshberg of

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Milwaukee, should surely be added. "I count it one of the distinct and grateful privileges of my life to have known and been favored with the friendship of Frederic Cook Morehouse. My memory of him goes back to the founding of the City Club in this city. He and I were among the small group of men, some thirty and more years ago, who were the originators and charter members of that organization. We were both among its first Board of Governors, and he served it with distinction for long years, as its president. I cherished a continuously growing esteem for his fine intelligence, the clarity, soundness and high-mindedness of his views, his gift of choice, apt, literary phrasing of his thought. I admired him for the devout Churchman he demonstrated himself to be, but at the same time, for the appreciative understanding, broad sympathy, and generous and genuine respect he manifested for the folk of all other religious and credal persuasions and attachments. He was, to my mind, one of the fairest and truest types of ideal American and Christian gentlemen it has ever been given me to know."

Should there be those to whom such praise may seem evidence of mere personal friendship, it is well to remember that his whole life had been motivated by a desire for unity. As a boy editor of *The Church Eclectic* he had preached it; as the editorial director of *The Living Church* he had never failed to proclaim it; and as a Christian man he yielded to no one in his desire that we should all become one in Christ.

Chapter XVII
LAUSANNE

IN THE SUMMER of 1927 there was held in Lausanne, Switzerland, the first World Conference on Faith and Order. About five hundred representatives of nearly all Christian Churches, except the Roman Catholic, were present.

The Conference was a profoundly moving experience for Morehouse—more so, one believes, than his editorial comments indicate. It was a stimulating environment. He learned to know the leading clergymen of the world. Outstanding theologians of the Orthodox Churches of the East, several of them laymen like himself, interested and inspired him. The presence of old friends like Bishop Perry, Bishop Brent, Bishop Parsons, Bishop Manning, Dr. George Craig Stewart, Dr. Francis J. Hall, and Dr. B. T. Rogers gave him pleasure, as did association with new friends like Dean Washburn of Cambridge and Dean Bell of Virginia. President Sills of Bowdoin College, George Zabriskie, and Dr. W. C. Sturgis were laymen in whom he had always had great confidence and the younger members of the delegation and secretariat, Messrs. A. C. Zabriskie, William Lawrence Wood, Floyd W. Tomkins, Jr., and Ridgely Lytle, gave assurance of the important contribution of youth.

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From the inception of the plan for a conference on Faith and Order, Morehouse had been one of its supporters. He could not understand or sympathize with the hostile attitude that had been taken by the *London Church Times*, which had expressed the hope "that Anglo-Catholics would have nothing to do with the grandiloquently named meeting." The opposition seems to have been based primarily on the fact that the Church of Rome was not to be represented. In January, 1927, he answered the *Church Times* with a carefully summarized history of the Movement. "The World Conference on Faith and Order was proposed and initiated entirely by the American Church. . . . Bishop Brent first proposed it, if we remember rightly, in an address delivered at the time of the General Convention of 1910. He pointed out that the great Missionary Conference held in Edinburgh shortly before had been estopped from considering matters relating to the faith and order of the Church. Those questions, tabooed at Edinburgh, constituted then the issue which the Christian world must next consider. To Dr. Manning, now Bishop of New York, belongs the honor of proposing legislation to meet that issue. It was on his motion that the subject was considered by a committee which brought in a unanimous report that said in part as follows: 'Your committee is of one mind that the time has now arrived when representatives of the whole family of Christ led by the Holy Spirit may be willing to come together for the con-

sideration of questions of Faith and Order. We believe that all Christian communions are in accord with us in our desire to lay aside self-will and to put on the mind which is in Christ Jesus our Lord . . . Resolved, the House of Bishops concurring, that a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference.' ”

Having described the origin of the Conference, he explained how the invitation had been extended and especially how a sub-committee of bishops had presented in person the invitation to the Pope, who politely but definitely had declined to coöperate.

“Does the *Church Times*,” Morehouse asked, “feel that after the historic churches of the East and those of the Anglican Communion, as well as some of the Protestant bodies of America and England had accepted, the plans should have been given up because Rome declined to participate? We do not feel so. The very impression shows a total misconception of the scope of the Conference. In any event, for weal or for woe the conference is almost on the eve of assembling. . . . The Holy Spirit is pretty likely to speak the last word, and He still possesses the power to dominate the Church and to lead it still further into all truth.”

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Mr. and Mrs. Morehouse landed in England, and after a brief visit there proceeded to Lausanne. He was a conscientious attendant at all the sessions. His earlier comments in letters and editorials reflect disappointment that American Christianity as presented did not take the Anglican point of view into account. He was enthusiastic over the sermon of Bishop Charles H. Brent and his ability as a presiding officer. "Bishop Brent has in his opening sermon and in his recognized preëminence everywhere, simply carried away honors for the American Church." He senses what was undoubtedly a fact—"having taken so prominent a part in the preliminary arrangements, our American Churchmen on the advance committees properly gave all the conspicuous places to others." But that no member of his delegation was a designated speaker irked him. "It is not pleasant," he complained, "to see such men as Bishop Manning, Bishop Perry, Bishop Parsons, Professor Francis J. Hall, Dean Washburn, and others sit silently day by day, unless they take their chances in the *mêlée* of volunteer speakers in the afternoon."

However, he felt great pride in the contributions made by Bishop Gore, Canon J. A. Douglas, Athelstan Riley, Canon Quick, Bishop Palmer of Bombay, and others. And later he experienced satisfaction in opportunities given to and effectively accepted by Bishop Manning, Bishop Parsons, Dr. Hall and others of the American delegation.



Frederic C. Morehouse and Lillas E. Morehouse, 1927

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The disinclination of the Eastern Orthodox delegations to approve all the reports caused him some uneasiness, but he said "It is the first time that East and non-Latin West have ever met together in this fraternal manner of such magnitude. It would be too much to expect entire understanding of each other at this stage."

The general topics for discussion were:

- I. The Call to Unity
- II. The Message of the Church to the World
- III. The Nature of the Church
- IV. The Church's Common Confession of Faith
- V. The Ministry and Sacraments (subdivided)
- VI. The Unity of Christendom in Relation to Existing Churches.

It was the report of the last section that gave rise to an episode that made Morehouse unhappy and that, as he himself admitted, made him many enemies. It was the final day of the Conference. The report of the Unity of Christendom in Relation to Existing Churches had been written by Archbishop Söderblom of Upsala. It had already been presented in tentative form, radically criticized, and referred back to the committee. Two hours and a half before the time for final adjournment it was presented again for adoption, apparently with little change. Archbishop Söderblom had gone home. Had he remained it is conceivable that it would have been interpreted more effectively. The Archbishop of Armagh, Dr. D'Arcy, was asked to

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present it. Even his friends conceded that he was not at his best. It seemed to Morehouse a "pan-Protestant pronouncement." To improve it by amendment was impossible at that hour. He did what he thought was the logical thing, by moving to refer it back to the Continuation Committee. The delegates were tired and apprehensive. Morehouse was not at his best; he himself told the rest of the story in these words:

"A Chinese Congregationalist wildly asserted that he had only been able to vote for the other reports on the expectation that this one would be adopted and wished to change his vote to the negative on all that had gone before. Nothing could conceal the immediate feeling of rage toward the introducer of the resolution—it chanced to be Morehouse and some of the Anglican delegates were foremost among these protestant stalwarts. I am close enough to Mr. Morehouse so that I can say, without fear of offending him, that I thought he performed his work clumsily and badly. He was obviously nervous and not at his best. It is not easy to rebut the eloquence of a full hour within time limits of five or ten minutes, and the limits were rightly enforced before he could add any graciousness or irenic words to the protest he had felt impelled to make. But since unanimous acceptance of the report was obviously impossible, the great Protestant majority could do nothing but rage; and they obviously raged. I wondered in my detached way, whether Morehouse might not be lynched on the spot.

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“But Bishop Brent, in the most gracious way, suggested from the platform that, under the circumstances, Mr. Morehouse’s resolution undoubtedly presented the best way out of the difficulty. So did Dr. Garvie, the engaging Congregationalist vice-chairman. So did Bishop Gore, though unfortunately I could not hear his remarks very clearly. So did Dr. B. T. Rogers. So did the Archbishop of Armagh, who had consumed so large an amount of time in recommending the document at the outset. And I shall ever be grateful to Dr. George Craig Stewart for rising to second the resolution at the height of its obvious unpopularity.”

The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, commented as follows:

“It is quite true that many people were perturbed by Mr. Morehouse’s action on the last report. I did not particularly like the report. It was inadequate and not well done compared with the others. But most members of the Conference had taken it for granted that it would go through as the others had. The perturbation was not because there was dissent from the report, but because the dissent was so unexpected and the hour so late. At the moment I shared the general feeling, but in retrospect I realize and am glad to say that Mr. Morehouse was right in taking the responsibility and uttering the dissenting word which was enough to prevent the reception of the report.”

The reference of the report back to the Continua-

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tion Committee carried, and in the light of history it seems to have been wise. Bishop Parsons, who obviously did not agree with Morehouse at the time, believes that a far better report was the result.

The Conference had its social pleasures which both Mr. and Mrs. Morehouse enjoyed. The Rev. Francis J. Bloodgood tells of the cordial welcome which he and the Rev. Charles L. Street received from them at Lausanne. "They had come over the Channel by air," wrote Dean Bloodgood; "they were always good sports."

President and Mrs. Sills accompanied them on one of the boat excursions and tell of their "enjoyment of the trip and of tea, later, at the home of a local clergyman." On the return ocean trip Morehouse and Dean Washburn found themselves together and apparently mutually attracted and stimulated.

His final word on the Conference is our evidence that the experience was a satisfying one: "Well, it is over. We are saying goodbye, and going home. Personally, I heartily approve the substance of all the reports that have been received, and I hope that American Churchmen generally will agree with me. And the experience has been a happy one. We have learned much from one another. We are in a transition stage. The Holy Spirit is transforming our minds more rapidly than we have supposed. We are getting into the will to unite. And that is a long step. We have

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gone so far as is possible at the present time; to try to go farther at this date would be perilous. But not for always. We shall grow together. Difficulties will clear away. The Holy Spirit will lead us. Truth and unity will not always be apparently incompatible."

Chapter XVIII
FALLING SHADOWS

IN APRIL, 1928, Morehouse attended the Church Congress in Providence and was the only layman who remained through all the sessions. He spoke on the topic, "Is the Episcopal Church a Help or a Hindrance to Unity?"

"The view of the Anglican communion that has been written in more than one great instrument and presented to the Christian world has had a very marked influence in all Christendom in preparing for that day when with the guidance of the Holy Spirit all may in fact be one.

"It will not be the oneness of uniformity, the oneness of a hard, unloving intention to deprive men of the natural rights of thinking and doing. It will not be a unity in which all men will agree on everything, in which thought will be stifled, in which progress will be at an end; but we hope that the unity for which corporately the Anglican Church is working and praying is that unity which may so apprehend the whole truth of Almighty God as to bring the knowledge of the truth to all the nations and tongues upon the earth. We repudiate any unity based simply upon the thought of four centuries of Church history. The only unity that is worth having is one that combines

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the experience of all the Christian centuries and of every Christian land and Church in careful synthesis; a unity of the historic Church, not a new Church to be manufactured for the purpose." (*The Living Church*, April 28, 1928.)

Morehouse's ill health dated from a serious operation which he underwent in 1928. But in the autumn of that year he was able to attend the General Convention in Washington, where he was given a wonderful ovation when he first rose to speak. His strength was unequal to much debate, however, and he was able to take little part in the discussions. He was genuinely touched by the kindness of his brethren and especially the ovation. "It was so wholly unexpected," he wrote back to Milwaukee in the third person, "and such a beautiful and undeserved tribute from those with whom he has worked through many Conventions that it almost broke him down. God bless the deputies who gave him this beautiful expression of pleasure at his recovery, one and all."

In his trenchant letters written from that Washington Convention there is something of the fine detachment and mellowness that come to a man when illness and weakness are pointing to the end of his quest. He saw, as perhaps never before in the House of Deputies, the spirit of unity. "What a splendid thing it is," he said, "that the sort of man that loves divisions, that circulates charges of bad motives, that seeks to pro-

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mote panics in the Church, almost never gets elected to the House of Deputies."

He was disappointed that at Washington not more time was given to the reports of the Lausanne Conference. "Instead of having a well-formulated report on what happened at Lausanne, several delegates made ten minute addresses by invitation, giving their respective impressions. But that was not what was needed. We have no coherent official report of the Conference itself; nothing to show whether the hopes of many years and the large expense of the Conference had been justified." So read his editorial comment, and perhaps here was a dawning consciousness that his own active work and that of his contemporaries for writing was nearing an end, and that the whole Church must be informed and inspired.

In 1928 he either wrote or had prepared editorials on a variety of subjects—Marriage, Labor, Science and the Holy Spirit, Calendar Reform, Religious Orders, Religion in Politics, and Expectations and Quotas. A study of his editorials on subjects which had been discussed in previous years reveals a marked consistency of opinion. One sees no startling *volte face* in his positions, but he seldom repeated himself and each discussion of an old subject was conscientiously presented from some new angle. There is also discernible an increasing sympathy with things not ecclesiastical and a distinct suggestion of mellowness of years. The period of his interest and activity in religious journalism was

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upwards of forty-five years, and probably few men in any sort of labor have ever worked so painstakingly, so happily, and so fruitfully in one field, in one city, and in one institution, with no loss of freshness and interest.

The death of his daughter, Lilius Morehouse Far-rar, and her new-born infant, in 1929, was sudden and unexpected. Her three children, one, four, and seven years old, were left motherless, and other circumstances combined to make the event a particularly tragic one to him and to Mrs. Morehouse. That at the time of this heavy blow he was able to write his widely-read editorial expressing such depth of faith and calm serenity in the face of adversity is a true index of his character:

"We can safely start with this assurance: His will is done in heaven; perfectly, completely.

"And it seems also reasonably to follow: His will is not certainly done on earth. He would scarcely have taught us to pray that it might be done with the reference to its perfect accomplishment in heaven, unless, first, a good deal is done on earth that is not His will; and second, it is to some degree possible to transform earth into heaven by the simple doing of His will.

"Herein seems to lie the explanation of some of the unfathomable problems of life. 'Whereas, in the inscrutable wisdom of Almighty God, it has pleased Him to take from us . . .'—it is the customary way to begin a resolution of condolence.

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"A young mother, beautiful, efficient, a perfect guide to her children, passes suddenly to her rest leaving one, two, three, perhaps more, motherless children, with no one to take her place. A little child is taken in infancy, and a mother heart is wrung as though a devil delighted in torturing her. A child is born deformed, or through an accident or illness becomes so in later life. Illness befalls someone. Insanity, most inscrutable of all maladies, overtakes one. No matter what the details, a thorn in the flesh pricks some time into every life. Sometimes the prick is almost unto death. Sometimes it is a psychical prick, the awful suffering that comes from helplessly beholding the suffering of loved ones. Be the symptoms what they may, few, if any, are free from the sufferings of life.

"There are times when the bravest soul cries out in the anguish of his heart: What have I done to deserve this suffering? Why must I be punished so? Why does God deal thus hardly with me? Why is God so cruel? Is there a God at all? Especially, if He exists, is He a good God?

"Who says that the death of the mother, or of the child, the deformity, the illness, the insanity is 'the will of God'? He never did. These occur in a world in which His will is not perfectly done. No trace of any one of them is to be discovered in His heaven. There only His will is fully, truly done.

"But the world that He has made for our life of trial is one that is to be judged from the standpoint of

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eternity. We are placed here in order that we may prepare ourselves and be prepared for the larger life that is the most real part of life. What happens in this vestibule of life is incidental. Its importance is that which has to do with its influence on human character.

"But is God, then, one who delights in human suffering, or who loves to torture His children? Far from it.

"For His part in all these phenomena is that of turning the evil of the moment into a permanent good."

Personal sorrow seemed to make him more and more concerned about unity of spirit within the Church.

"Why must the failure of Maurice and Pusey to understand one another be perpetuated in a permanent breach between the schools of thought that have developed from the teachings of each?" he asked in March, 1929. "It has been pretty well demonstrated in our own day that tolerance is a characteristic rather of individuals than of groups, and that there are both tolerant and intolerant individuals in each of our present-day parties within the Church, while the 'tolerance' of the Gallios who 'care for none of these things' and treat serious issues with contempt has made the practice of the virtue itself difficult."

In this period he seemed to be increasingly receptive to criticism of his editorial point of view. Once before he had indicated his view on his responsibilities.

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"A man must be an editor for a good many years before he finally gains a real editorial perspective—if he ever does. He must learn that many of his most 'clever' productions are better fitted for the waste basket than for the editorial page. He must acquire that courage which enables him not to say the 'smart' thing that is bound to sting. He must learn that personalities are very seldom justified in editorial writing and spiteful personalities never. Reviled—as every editor is—he must learn to revile not again. He must not pity himself when others speak unpleasantly of him, as they will, but will learn thereby not needlessly to hurt others. Living in an atmosphere of controversy, constantly reading ill-natured things that even religious papers feel it useful to say about positions differing from their own and about the men who hold to those positions, the wise editor must learn that most of these ought to go unanswered, if only because those who see the attack would, for the most part, not see the defense, and others are not interested. The editor's own experience will assist him to obtain a true perspective." And now, having followed that creed, on November 18, 1929, he wrote:

"Not many editors can contribute their views on fifty-two major topics and many more minor ones and always be right; and when a correspondent, writing with due courtesy, is willing to point out what appear to him to be defects in editorial logic or in facts marshalled, we have only gratitude for him. All we ask

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is that when an editor and a correspondent disagree, it may be recognized by the great third party—the reader—that there is just a bare chance that the editor may be right, or at least partly right, though the correspondent thinks otherwise.”

This editorial recalled to many the story told of Morehouse that, on one occasion, an irate clergyman wrote to take exception to an editorial that he had written, and reminded him that the authorized teachers of the Church were the clergy, adding that he was an ass to try to deal with theological matters at all. “God may have given the gift of prophecy primarily to the ministry,” Morehouse replied, “but on at least one occasion he effectively used an ass to rebuke one of his prophets. Perhaps this is another such occasion.”

In 1930 Morehouse was profoundly affected by the death of his friend, Bishop Anderson, of whom *The Living Church* said:

“The Church’s loss in the death of Bishop Anderson was a serious one. Humanly speaking, we can scarcely think of a greater loss to the Church than the death of Bishop Anderson.

“Yet God, who has called him, will provide for the Church that seems to need him so badly at this juncture.

“Bishop Anderson had acquired an influence in the Church second to that of no one by reason of sheer ability. He was a great man, gifted with the rare art of saying eloquently the right word at the right time. He

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was a born leader of men and interpreter of the thought of the best of them. In Chicago his influence extended into civic matters and into all those things in which a Christian citizenship could give place to a spiritual point of view. His loss will be felt much beyond the limits of the Church, though as the Church came first in his thoughts and his sympathies, so to the Church is the primary loss."

Two months later in Chicago, the Bishop of Rhode Island, the Rt. Rev. James De Wolfe Perry, was elected Presiding Bishop to succeed Bishop Anderson. This election seemed to Morehouse a most happy one. He had great confidence in him, and on a number of occasions characterized him as "one of the most beloved bishops in the American Church."

He had not always agreed with Bishop Brent but he admired him and trusted him. It was inevitable that he should give his cordial support in January, 1930, to the proposed memorial to Bishop Brent, who, he said, "was not a man of a single interest. He threw himself, heart and soul, into a number of objects, any one of which was large enough to monopolize the interest of anyone. Latterly, he had practically devoted his attention to the cause of Christian Unity, and his efforts on behalf of the Lausanne Conference, as a step toward that desired end, were his signal contribution to that cause. Bishop Brent had no illusions on the subject. To him, the necessary steps were but two: Penitence for

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all that has caused disunity, prayer for the fulfilment of our Lord's will."

The Lambeth Conference of 1930 brought forcefully before Morehouse's mind once more the problems of Christian Unity. Of the Conference he wrote on September 6th:

"We recognize that the Lambeth papers of 1930 are a very strong pronouncement, worthy of their authors and reflecting great credit upon the Christian Church. We shall await with great interest the publication of the committee reports, which, though not set forth with the authority of the whole Conference, do yet afford the line of thought and the statement of facts upon which the Encyclical and the Resolutions are based."

Mr. Morehouse felt a strong attachment to the National Church ideal. Referring later to the Lambeth Reports, 1930, he said, "The bishops may express opinions and those opinions will carry great weight throughout the Anglican Communion, but it is a weight that rests on the dignity of the body itself and not on any mandatory authority that has been vested in it. The most rudimentary canon of the American or of the Irish or of the South African or of the Indian Church could not be repealed or amended by even the unanimous vote of this conference."

Of the South India scheme he was suspicious. The resolutions of the 1930 Lambeth Conference recorded the bishops' deep interest in "proposals for Church

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Union in South India . . . between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Church of South India" and noted as a novel gesture "that complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the scheme."

"There is no good reason," wrote Morehouse, "why a Christian community, ready to accept the historic Episcopate eventually should not do it now; that the long term of probationary years before the culmination of the plan involves a danger that ought not to be incurred, that to accept the Episcopate without enunciating any theory such as can justify it, is not only to start out on a wholly illogical basis but to weaken the probability of ultimate success."

But his breadth of vision enabled him to see its possibilities. "The South India plan is an honest attempt to solve a real problem. There are strong and trustworthy men who are trying prayerfully to work it out. . . . All of us wish the plan to succeed. Certainly there must be no continued opposition such as will make success more difficult. Few of the present generation of bishops will be living when the probation time is finished, so that this generation can never know from the unaided knowledge of earth whether the plan will be justified or not. The Holy Spirit alone is the ultimate judge. In Him is our trust."

Chapter XIX
LAST DAYS

SOON AFTER the opening of the House of Deputies on the third day of the General Convention at Denver in 1931, Mr. Rosewell Page, a leading Virginia Low Churchman, was seen hurrying down the aisle calling out with a great voice: "Mr. President! Mr. President! I have just learned that Mr. Morehouse is ill and will not be able to attend this Convention, and I move that the secretary be instructed to send him a telegram of sympathy. I have never agreed with him in my life, but I love him." Thus Mr. Colin M. Gair, a lay Deputy to the General Convention of 1931 in Denver, Colorado, describes one of the great moments of Convention history. Mr. Morehouse had been elected once more to represent the Diocese of Milwaukee. That he could not attend was a great disappointment to him, for it was his first absence in twenty-one years. Mr. Page's resolution and the response of the House of Clerical and Lay Deputies marked the realization of the older members of the house that something fine and courageous was gone. Perhaps his long term of service had made them take him and his presence too much for granted. But now they missed him—not merely as a gracious friend but as a stimulating force in their councils. "The Conven-

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tion without Fred Morehouse is not the same," said many a deputy.

After his first serious illness he had written of his thoughts during his days of confinement:

"In those critical days when life on earth and life beyond are hung in the balance and any moment may conclude one's work in this life, which seems so painfully unfinished, it is not the controversies or the misunderstandings in the Church that abide in one's memory. It is the nearness and the all-sufficiency of the Presence; the sense that for the feeble life that is flickering, as for the mighty movements of constellations and all physical forces, underneath are the Everlasting Arms. One feels then the sense of repose in the projecting shelter of those Arms, and rests almost uncaring whether the light of the sun or the greater light from that Throne that needs neither sun nor moon to give light, will bring the greetings of another day. Almighty God determined that further time should be given this soul to bring nearer the completion of his unfinished work here below. May grace and guidance and strength be given him sufficient to enable him to fulfill his task."

In this spirit he was able to continue much of his active direction of *The Living Church* and the publishing company until February, 1931, when he went to New Orleans for several months of rest and recuperation, and on his return, was unequal to the task of resuming active duties.

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In the meantime Mrs. Morehouse had become seriously ill and was confined to her bed with a complication of major diseases. From early in 1931 she was thus invalided. Morehouse's illness persisted, though he was able to be about until late May of 1932, when he suffered a series of strokes. On Friday, June 24th, the anniversary of their marriage, Mrs. Morehouse died, and on the following day, after receiving Holy Communion and Holy Unction at the hands of the Rev. Marshall M. Day, Mr. Morehouse followed her.

Whom God hath joined together He did not separate.
He bade them pass together within the pearly gates.

Not two but one they were in His all potent sight
And so as one He bade them enter His eternal light.

So the Rev. Charles F. Carson, a former managing editor of *The Living Church*, phrased the thoughts of many devoted friends. On the day of her husband's death Mrs. Morehouse was buried from All Saints' Cathedral.

"How triumphant of them," wrote Fr. (now Bishop) Spence Burton, "to go to the new life together after forty-one years of married life here on earth. They have shown us not only how to live but how to die. We must not begrudge them their promotion."

Said Dr. Howard Chandler Robbins to Clifford Morehouse, "How touching it is that your father should have survived your mother by only a day as though they were in very deed 'no more twain but one

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flesh.' One thinks of them as going hand in hand into the new life to which God has called them." "God's mercy was manifestly and beautifully present that 'in death they were not divided,' " added the Rev. Dr. W. H. Dunphy.

On Tuesday, June 28th, there was a Solemn High Requiem Mass for Frederic Morehouse at All Saints' Cathedral. Old friends and associates shared in the beautiful service.

Bishop Webb, Bishop Ivins, Dean Drake, the Rev. William B. Stoskopf, the Rev. Charles S. Hutchinson, the Rev. E. R. Williams, and the Rev. M. M. Day—all of them friends who had been closely associated with Morehouse—took part in the service.

Workers from the Morehouse Publishing Co. lovingly accepted responsibilities in the service. One, Russell Walton, was master of ceremonies. Edgar W. Dodge and Harold C. Barlow were servers. George Stetter, Herman F. Hake, Francis Irwin, George Ellsworth, Donald A. Ivins, and August Lemke were the active pall-bearers.

Members of the Standing Committee of the Diocese of Milwaukee, of the Cathedral Chapter, together with officers of the City Club, the Milwaukee Typothetae, and the Employing Printers' Association were honorary pall-bearers.

Finally there was the interment in Forest Home Cemetery with Bishop Ivins blessing the grave and Dean Drake saying the stately Prayer Book committal.

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Messages of condolence came in vast numbers from all over the world—England, Japan, Canada, British Honduras, Brazil, and all parts of the United States. Leading laymen like William G. Mather and Charles L. Dibble praised him for the leadership he had given to the laity. Bishop Manning and Bishop Lloyd wrote from New York, Bishop Stewart from Chicago and Dr. John W. Wood from the National Council, all emphasizing the loss which the Church had sustained. Dr. William Norman Guthrie of St. Mark's-in-the-Bouwerie, New York, wrote with sympathy and understanding, as did a host of bishops and presbyters from all corners of the nation.

It is given to few men to leave to his devoted family and friends a legacy of perfectly phrased assurance. Frederic Cook Morehouse left such a legacy in words he wrote immediately after the death of his daughter, Liliás, and her new-born infant:

“God’s purpose is not thwarted. The soul was made for eternal life. The sooner the earthly life passes into the truer life of eternity, the surer it is that nothing will happen to retard or to prevent that life. And the suffering that is caused to the loved ones who are left in this ‘Vale of tears’ derives its importance from the way in which it is used. Is it allowed to create despair, bitterness toward God, or the darkness of unbelief? Then it has failed of its chiefest purpose. It might have developed saintliness: the saintliness of him

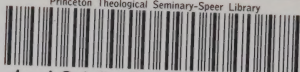
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who does not serve God for the ease that it may bring him but because God is the life of his soul, and the character that is purged through suffering becomes one of the most beautiful of the eternal flowers in God's spiritual garden. Who says that the suffering was an evil? The will of God is done on earth when what is superficially evil is used to develop a saint."

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